

11

Munster and Abingdon
Bc2P5
Or the

Open Rebel. } and } Unhappy Tu-
lion there, } mult here.

(Bred in the same wombe).

THAT } THIS
From *Sleidans* } From eye and
Comm.L.10. } eare witnesses.

With Marginall Notes of *MUN-
CER* and *MAHOMET*.

Faithfully communicated to English Rea-
ders, in a *Booke* and *Postscript*,

For

A seasonable Caution to the Brittiſh Nation.

And

A ſerious check to raſh and Giddy ſpirits.

By *W. H.*

2 Tim. 3. 1, 2, 3, 4. In the laſt daies perillous times ſhall come; for
men ſhall be lovers of their owne ſelves—deſpiſers of thoſe that are
good, Traytors, heady, high minded, &c.

Matth. 24. 24. For there ſhall ariſe falſe Chriſts and falſe Prophets
—inſomuch that (if it were poſſible) they ſhall deceive the very Elect.

Mark. 13. 37. What I ſay to you I ſay to all, *WATCH*.

O X F O R D.

Printed by *HENRY HALL* Printer to the Univer-
ſity, for *ROBERT BLAGRAVE*. 1657.

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The Books Request.

Heare me, *but* out, *My Judge*, before
Thou sentence pass; I leask no more.





The Translators Preface.

Serious Reader,

He *Husbandman* was not more diligent to sow his *corne*, than the *Enemy* ^{Math. 13.} was to scatter *tares* among

it. The Event doth prove this was no lesse *propheticall* than *Historicall*.

Where ever was a *Christian Reformation* set on foot, but a *Devilish Deformation* dog'd it at the very heeles?

Let a *Church for Christ* be setting up, 'tis hard but *Sathans Chappell* mates it. To *spie abroad* for observations of this kind is to overlooke the *beame at home*. Aske but the seven

yeares past with us, and you shall quickly find, *this land* hath not injoyed its *Sabbath* from this sort of *Sowers* yet. Not, but that we see,

A 2

and

To the Reader.

and thankfully acknowledge a hopefull harvest of better fruits. But when the *Laborers* are so few already, that a designe should drive so *Jehu-like* to keepe off *others*, yea turne off *these*, (though such as Christ hath set on worke, and prospered in it to the bringing in of *all*, or *most* that are not yet abroad) to turne off *these*, I say, sure this makes plaine to halfe an eye *there*, is no freind at worke. Yet do not we see those spirits, wide as *Dover* and *Newcastle* from one another, and themselves too oft, meete here? And to cry downe the *publique Ministry*, as
A^{ff}. 19. 28. eager as they to cry up (b) *Diana*? A plot, whether lesse *Christian*, or *Humane*, I cannot tell. Let me say nothing, the thing it selfe will speake, that since their time, who were immediately called from heaven, the *Godly-learned Ministers* were the men that planted, water'd, yea and soyl'd with their very blood the
the

To the Reader.

the Church of Christ in every age. Were they not *those* that, under God, did first deliver *our soules* from Antichristian bondage at the utmost perill of *their owne bodies*? Witnesse *Luther, Zuinglius, Calvin: Latimer, Ridly, Hooper, Bradford*, and that cloud of others staked at the fire in England. Who else have beene the *spirituall Fathers* to the thousands of faithfull holy soules (now gone to heaven) for the hundred yeares last past, with us and other places: yea, and begat to grace and knowledge those (therewith endued) whose violence now against them labours to make requitall with worser than *Casshiring* for their service? Which were it once effected, and no publike Ministry longer left among us, into what a *dolefull, heathenish, hellish, plight*, those many hundred parishes (too ignorant and prophane already) in these Nations would be quickly cast? specially since we see the Devill

To the Reader.

and his drudges are not idle, *Reader*,
let thy sad thoughts resolve thee.
O dismall day when Judgment sends
Amos 8.11 a famine, not of bread but of the word
of God, upon a Land that fell to loath-
Nu. 21.5 ing of it! We know, *with God all
things are possible*, but know not, why
to looke for miracles, and leave off
such a course himsele *appoynted*, and
from heaven so long and often hath
approved. And then for inhumani-
ty, what is more barbarous than
that so many hundred families of
Godly Ministers, to whom we are so
nearly related *as men*, in a manner of
the same flesh and blood with our
selves; and to whom we owe so much
as Christians, should, *for no other
fault but their well deserving at our
hands*, be turned out of their propri-
ety, and sent a begging, against all
right and reason, as we speake, all
Law and Conscience? Blessed be
God, our former Governours have
washed their hands of any such like
businesse:

To the Reader.

businesse, and we nothing doubt but that such Ipeciall grace is present with those now present at the *Helme* that they will continue to abhor it. And we trust, through mercy, notwithstanding all the *catching* at the *stirrup* by some furious spirits, they never shall be able to *dismount* the *Riders* to get themselves into the *saddle*. Let what there will be *uppermost* tis sadly feared (if not plainly manifest) such a businesse lyeth at the *bottom*. Should which time come, what *fence* another mans propriety can get when the Ministers shall lie *common* you'le quickly see *unto your Costs*. Meane while, for a Comment on the whole, *Reader*, I beseech the read & well consider the ensuing story: where thou shalt Find a pretended zeale for setting up *Christs Kingdome on the earth* made usher (oh most dreadfully!) to the *very dregs of villanies spit from Hell*.

The truth of which said story on
A 4 under.

To the Reader.

understanding and indifferent person will ever call to question. But yet because *absurdities* are so much *in fashion*, let me intreat the scrupulous person (for such there are too many) to consider what beames of evidence he shuts his eyes against: How likely is it we should be abused in a businesse—

This Story
1. *Pub-
lique.*

First, So *publique*: not done in a Corner, but the principall City of Westphalia, Munster. 2. So many Councils sitting in the Empire about it. 3. An Army of many thousands raysed for it. 4. And a siege almost a yeare and halfe before the City, ere it could be taken: *with yet much more like that.*

2. *Late.*

Anno. 1517

Ann. 1536

Secondly, and so *late*: After *Luther* had began the Reformation some nine-teene yeares, and now just sixscore since those stirs were ended.

3. *Neare.*

Thirdly, so *neare us*: not in *Tartary*,

To the Reader.

tary, China or the Indies (though thence we have intelligence that goes for currant) but in Germany, and that part thereof that borders on the Low Countries: *almost at home.*

Lastly, and *that hath so many* 4. *And ha-*
credible Authors. Luther, Melanct- *ving multi-*
hon, Bullinger, Menius, and Rhegius, *tudes of*
with scores of others, were it worth *Authētique*
the while, that might be named. And *Authors.*
now these, 1. so far from Papists,
as first restorers of the Gospel.
2. Men of eminent piety. 3. That
lived in the same Country. 4. At
the same time, spectators, in a man-
ner, of the whole businesse from first
to last. And for this Author Mr
Sleidan; He was a Protestant, one
fearing God, and then living there,
and of great esteeme and credit a-
mongst all professors of the Gos-
pell, and deservedly famous for his
writings to past, and present, and suc-
ceeding ages: and which is of speciall
notice

To the Reader.

notice; one *that tooke not any thing upon meere heresay, but all either of his owne knowledge, or out of publique Records.*

He that will not yet believe it, doubts happily of our bloody *Mariandaies*, the *eightie-eight Invasion*, the *powder Plot*, the *fight at Edg-Hill*. It may be whether *the woman, that bred, and brought him forth, be his owne mother.* And so is worthy not of *words* but *stripes* for gaining his assent.

Touching the Translation, onely thus much. It was so much my care; (some happily will call it *superstition*) to tread exactly in the *Authors steps* (saving the divisions into chapters, and contents thereon) that I would not *step aside* to take up any the proprieties of our *English speech* that lay on either hand as we passed along. But this too, as the rest, is humbly cast at ingenuous Criticks feet.

If any say; Sure those with us
against

To the Reader.

against *Infant Baptisme* are not of kin unto the *Germanes* mentioned in this story.

I answer, That it is no doubt with me, but that many Godly, precious soules are found amongst them, whose *hearts would rise* at the very hearing of *this hellish tragedy*: whose soules establishment in the grace of God we pray for, and whose Christian fellowship we gladly should embrace, and mourne to see the *folly* that keeps them at *such a distance*. Yet truly, in this houre of temptation, *many, many seeming stars have fallen from heaven*: and this *our age* hath spoken more, to *carnall reason* for Saints finall Apostacy, than all *Arminian arguments*. Yea, to speake our hearts, who so shall please but heedfully to feele the pulse, and mark the face of many *leaders now adayes among them*, I feare will be too apt to say I find *some John a-Leidens Fellowes*. For my part I will leave it
to

To the Reader.

to the Readers judgment, whether *that Spirit* that biddes so faire as both at once to pull downe the *publique Ministry* and roote up the *settled Magistracy* looke not so like him as if it were his *owne begotten*.

Jer. 17. 9.

This is a truth of Gods owne teaching, that *the heart is deceitfull above all things, and desperately wicked, who can know it?* And we our selves by sad experience have often learn't it, that many have thought it utterly impossible for them, ever to *incline* unto such wretched courses, as afterwards they have beene *mad in*. When the Prophet told *Hazael* what mischief he should sometimes do in *Israel*. Is thy servant a dog, quoth he, to do this? But

2 Kings 8.

13. with

10. 32, 36.

13. 31, 42.

the event made it truer than he was aware of, *whilst he wanted power to effect it*. And truly *Reader*, here with us they are but *young daies* yet: although, alas! every moment *thriveth, but too fast*, towards a *dismall noone*.

To

To the Reader.

To conclude: this use, at least, this story serves us to: that trembling to behold Gods righteous judgments against abused kindnesse, where ever we find this spirit working in another (though with the smoothest face) we stop it what we may: and for our selves to *watch ana pray lest we fall into temptation.*



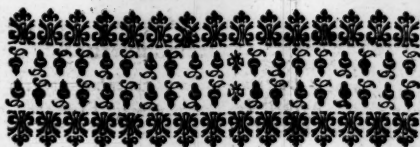
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The History of *John*
a-Leyden, The Anabap-
tist King in *Munster*.

CHAP. I.

The Introduction. Of T. Muncker. And
Anabaptists in generall.



We are coming now to
the seige of *Munster*,
the principall City of
Westphalia : save that
something must be fur-
ther fetched, even from
the first beginning of those stirrs till
their *Authors* punishment upon the
taking of the City. Of *Thomas*.
**Muncker's*

(a) The story is briefly thus: Mun-
cer having left the Preaching
of the Gospel, fell to new Doctrine; inveighs not only against the
Pope, but Luther also: At first he taught against Prophanesse,
would have the body Curbd with fasting, and meane attire; was for
a grave set face, litle talke private meditation &c. Then w: must
aske of God a signe that he did love us, and chide him too, if he
gave us none: That God revealed his will in dreames; that revelations
with the Scripture must be our Rule, withall community of goods
did best become us; and all to be of equall ranke. At last, ungodly
Magistrates must be downe; in order whereto he gets 8000 men toge-
ther, and exhorts them to fight against their princes, by this time
with an Army neere them, tells them they knew it was not his fancy,
but Gods Command that set them on this worke, And helpe from
heaven should make them Conquerors: As for their Bullets he would
receive them all in his owne Coate: And Loe, saith he, what a gra-
cious God we have! Behold the token of his everlasting favour: Lift
up your eyes and see the Raine-bow in the Heavens, which since we
have its picture in our Colours, Sheweth plainly God will be with
us in the Battell to our enemies Ruine. At the encounter Mun-
cers Party is quickly routed, 5000 slaine in the field, 300 more
in a Towne they ran too: Muncer was hid in a house by the Gate:
Thither comes in a noble mans servant, to see the house: gets up the
staires, finds one in bed, asks whether he be one of the Rebels. Mun-
cer saith, no: But that he had beene sick a great while of a fever.
The Servant Spyes a purse, Catch'd it with hope to have a Prize,
Opening he findeth letters unto Muncer from the Earle of Mans-
field to forbear Rebellion: Then asks him whether they were sent
to him or not: on his denyall, the servant threatneth to dispatch him:
he prayes him to hold; and confesseth he is Muncer: Then on the
Rack crying out for paine they bid him now remember how many
filly soules his Villany had destroyed to day. He with a mighty Laug-
ter, sayes, Themselves desired it: Yet at the Point of death he publike-
ly confessed his fault. But for Example sake, his head cut off was
fastened to a speare and Placed in the miale of the Camp. This
was in Germany the year 1525.

ta) Muncer's his sedition amongst the Rable,

his

his doctrine and his end, our fift booke made report. By him was hatched that brood of men who for their Practise and opinion are called *Anabaptists*; of whom also something hath beene said already. "For they forbid Baptizing litle ones, are "rebaptized themselves, affirming, All "men else should do the same, and cleer- "ly Null the former Baptisme. They pretend unto an outward dresse of Holie- "nesse, Teach Christians should not goe to "Law, beare Civill office, make oath, "maintaine propriety, but leave all things "Common. They began with These; then, matters farre more heynous, as I shall shew anon. And whereas *Germany* was farre and neere infested with them, Yet, *Luthers* and most other learned mens oppositions to them, with the Magistrates narrower eye upon them tooke so, that they could hardly *Sowder* into a *Considerable Number*. At last they fixed in the aforesaid City strongly fortified.

C A P. II.

*B. Rotman first brings the Gospell to
Munster. The Popish Clergy oppose.
But in vaine. And are silenced.*

It fell out thus: hard by this Munster is
St Maurice Church; There did one *Bernard Rotman* in the yeare of our Redemp-
tion 1532, with great Concourse of the
Citizens, preach the Gospell, and when
they had some thoughts of getting him
into the City, the *Popish Priests*, to pre-
vent it, give him a pretty summe of mo-
neyes to exercise himselfe some other
where. He takes his leave, and having
veiw'd some Places where he might im-
prove his parts, a few moneths after comes
back againe. They, angry at his
returne, would faine have put him
off from Preaching: But all in Vaine, the
People being taken with him. Soone
after he is entertained in the City by cer-
taine of the Cheifest Citizens, and when
the Church was shut against him, they
make a Pulpit for him in the Porch with-
out.

But

But the number of the Citizens and his hearers encreasing dayly. They require the Preists to set open the Church, or they would breake it up.

In the Nicke of this, He, by Advice of those the People chose theretoo, dispatcheth letters into *Hassia*, that was neere them of the Lantgraves Jurisdiction, to desire that some learned Godly men might bee sent unto him, there to sow the Gospell with him. Two hereupon are sent from *Mar-purgh*. Upon their comming, six of them get together and consult of the quickest course to set the Popish Clergy packing, that the Gospell might succeed the better. The best expedient found hereto was this; They draw up the Popish Errors and digest them into some thirty heads; Those they deliver to the (a) Senate with this resolution, That if they "did not Prove by the word of God All those waged war therewith, they would submit to any punishment.

(a) Or Com
mon Coun
cell that
Ruled the
City.

The senate Calls the Preists into the Court, and propose the Errours whereof we spake. And because they ever bare in hand their doctrine to be pure, and grounded on the word of God, which the Preachers now deny, and offer to make good upon

The History of

upon their lives, " They aske them, whether they would confute by Scriptures, " what should be objected? They, thus demanded, and perceiving that the Senate was in very earnest in the businesse, make a short Answer, " That they had just nothing to defend their cause withall, but " whereas hitherto they did pretend their " way was right and good, twas from opinion and their Ignorance. The Senate then, since they convicted of their errors and false doctrine, could say nothing for themselves, but confesse their naughtinesse, command them henceforth not to medle any more with taching, but give way in all the Churches to these new Teachers that had unmasked their knavery. On this (the People too concurring with the Senate) the Churches were Assigned to them respectively where to teach.

The

C A P.III.

*The Bishop instigated by the silenced
Priests blocks up the City, this
party is surpris'd by the Citi-
zens. Indentures of
Peace are mutu-
ally Signed.*

THat Businesse bred ill blood among the Priests, them especially of the Cathedrall Church, for the most part all of Noble Blood. They, none other shift being left, depart in rage, applying to the Bishop of that City. Whereupon Councell had, it was resolved to block up all the waies, that no provision might come to the City. A little after, the waies being all and every where beset, the Bishop with those of whom I spake, to promote their worke the better, comes unto Tolsgat, a little Towne some one mile distant from the City. Thence letters are dispatched unto the Senate to this purpose. "That they forbear their Course, restore their former State, or to be ta-

" taken as Enemies. The Bishop was Earle *Francis Waldec*, next before him had beene *Frederick*, owne Brother to the *Archbishop* of *Colen*. But He, whether because he had not well his health there, or that he smelt out something, not long, before of his owne accord had left the Place, and to live private, returned him home into his Countrey. They of *Munster* well pausing on the businesse, deteine the Messenger, and the night before Christs birthday about 900 Sallying forth unlooked for take both the little Towne and (making good the Gates that none might scape) All that were in it. The Bishop as fell out, was gone the day before. The prisoners were forthwith brought into the City. Amongst them were the eminentest of the Clergy, and some also of the Nobility; The Senate askes them, what their pleasure is, & if they meane to stop the Preaching of the Gospel. They freely Answer, Their endeavors should not be wanting to promote that doctrine. Hereon they strike the bargain. A Copy whereof the Senate sent the *Lantgrave*, with all beseeching for the Gospels sake and publike good to have his helping hand. He sendeth some of his owne

owne to them: by whose Mediation t'was
“ concluded, that their hearts agreed, and
“ distast removed, both sides should
“ cherish peace: The Gospell to be prea-
“ ched in six Churches, all superstitious
“ and ungodly worship turn'd packing:
in the Cathedrall Church, no alteration
to be made, nor the City reckon that in
any case belonging unto them. This
forme of their agreement was signed
by the *Lantgrave*, the Bishop and his
Party, the Nobility and all the people,
Feb. 14. the yeare of our redemption
1533.

C H A P. III.

*Leiden arriveth. Starteth Anabap-
tisme. Rotman opposeth publicly.
A disputation is entred. Rotman
revolts. And the Ana-
baptists are banished.*

THings thus appeased, there came to
Munster a certaine Holland (a) Botcher,
one *John a-Leiden* an eager Anabap-
tist. He at the first insinuating into a
familiar

(a) That is a
mender of
old Clothes.

familiar discourse with them; would use to aske the Preachers of the Gospell whither they thought, that Infants duly might be baptized, They saying, yea, He that was warped quite Crooked on the other side, begins to laugh & scorne thereat. Which taken notice of *Bernard Rotman* (of whom before) exhorts the People in his Sermon to pray that sound doctrine might be preserved with them, and kept incorrupt from fanaticque Persons, the Anabaptists especially, who at this time did Creepe amongst them, and get in peoples company; whose opinion should it prevaile woe, would it be, not only to the state of Common-wealth but also of Religion. Just then, almost, comes thither *Herman Strapeda*, who being made *Rotmans* Colleague, publikely Inveighs against Pædobaptisme. His Master was one *Henry Rolls*; whom they of *Utrecht* (before this time a little) had punished for Anabaptisme. This fellow was indeed another step to this new kind of doctrine. And now the Businesse was of such a Pitch, that most of all the talke about the City was of Anabaptists; Though things were yet but closely Carried. For none could be admitted but who

who were of their Sect. And then the Authors did not openly professe these things, nor teach them, but by night; and when others were asleepe then only were their holy exercises. But the businesse coming out, when very many of the Citizens were enrag'd at it, crying out, "T'was base, an upstart Tenet should be scattered privily and by night, The Senate ordered, That the Authors should be gone the City. But they going forth return'd another way, Vapouring; That they had Command from God to stay, and There, in earnest to goe through with their businesse. This was a Trouble to the Senate and somewhat did amaze them, and therefore to prevent disturbance and farther danger the Preachers both of the Gospell, and of Anabaptisme are commanded their appearance at the Court, and some learned men together with them. Then *Rotman*, which he had conceal'd till now, shewes himselfe; and condemneth Pædobaptisme as a wicked and accursed thing. But *Herman Busch* especially did so make good the other side before the Senate, That they were by Publike Order Commanded forthwith

to

to depart the City. Yet when they Pleaded that they could not safely passe the Bishops Countrey, The Senate both procured them publike faith, and also gave provision for their Journey. But they who long before, resolved not to stirre a foot, step privily aside into their owne Associates, and lie close a while.

C A P. V.

*The Lantgrave sendeth Preachers.
A fresh debate appointed. And
the termes rejected by
the Anabaptists.*

MEane time the Senate, e're they might againe appeare above board, shut all the Churches up, save onely one. For it was feared, least the Anabaptists, whose number dayly did encrease, should with their speakers Tumble out the Preachers of the Gospell from the Church. Then, in the moneth of November the *Lantgrave* at entreaty of the Senate, sent them two Teachers, *Theodorique Fabrice*, and *John Melsinger*: And this, perceiving the disturbance, startled also

also at the danger, goes home againe. The other vigorously admonished the Citizens to keepe a jealous eye upon the Anabaptists Doctrine. After which rate he held untill the Anabaptists getting uppermost turned the others out of Towne, as you shall here anon. And that nothing might be wanting, he drawes up a forme of doctrine & Church-government, to the Content both of the Senate and the People. Then, with the Senates leave, *Peter Wirtem* begins to Teach againe. But a few Sermons hardly over, by *Rotmans* Instigation, the Anabaptists cast him out. Who now growing feircer challenge *Fabrice* and others to a disputation. The Senate likeing it, it was thought meete to have the businesse managed from holy Scriptures and other writings soting with them: some honest learned men, as moderators, to be joyned; who upon due Cognizance of the opinions and Arguments of either side, should determine; what they determined, to be ratified: So as at last, dissentions laid aside, peace might be restored to the Church. But as for those Terms, *Rotman* and his fellows would none of them. When therefore they refused Publique Test, they began to fall into

into a Generall contempt. To wash off which staine they find another more compendious Course.

C H A P. VI.

Popular Tumults, And open Insurrection by Anabaptists. A skirmish and agreement.

ONE of them, like a man inspired, runs through the City and cries out, *Repent and be baptized or else the Wrath of God will overwhelm you.* Here first began the vulgar Tumults. And all that were baptized againe cried out as he, and in his Posture. Many ensnared by their owne simplicity (men otherwise Honest) for that they feared the wrath of God, whereof these made such noyse, come in unto them, and others too, to save their stakes. For the truth is, the Anabaptists dealing coultly with their Adversaries did fairly turne them out of all. This was about Decembers end. And now againe these peepe out of their holes, of whom I spake before. Who with an outcry hurrying to the market place together,

command

command all not baptiz'd to be put to death as Pagans and ungodly Wretches. Then seiz'd they on the Magazine and Hall, laying violent hands on many. The others to defend themselves and theirs, make good another Certaine Place within the City, by nature fortifyed, surprising very many of theirs. This skirmish against the Anabaptists that kept the Hall and fenced it round held, till on giving Mutuall Hostages, They came to Termes, whereby it was provided, That every man should keepe his owne Religion goe home and live at peace.

C H A P. VII.

Anabaptists send to confederates abroad. The City fills with them.

Pædobaptists mastered. Anabaptists rule. And fire the suburbs. Banish dissenters.

And seize their estates.

Rotman the while; and Bernard Cniperdoling (the very foreman of that Gangue) although they gave their good word

word unto this agreement, yet by their secret letters to the Neighbour Townes encouraged all them of their stamp, *That bidding adieu to whatsoever they had, they should Post-hast be with them there; looke what they left behind they should enjoy with Tenfold Interest.* Such ample and magnificent promises set on their way to *Munster* both men and women in the greatest Number, with certaine expectation of enjoying greater matters; The poorer sort especially that had not to live at home. The Townes-men, cheifly those of faire Estates, perceiving how the City filld with strangers, with as much Convenience as they Could, withdrew themselves, leaving behind, the Anabaptists and the multitude. This was about Shrove-Tuesday in the moneth of February, 1534. When the other Party had beene weakened thus, The Anabaptists forme a new Senate, of their owne Creatures all; and Create (a) Consuls also, Cnipperdoling for one. Within few dayes they set upon *St Maurice Church* in the suburbs and fire both it and all the building neare it. Then rob they all the Churches and tare downe the inside of the Cheifest.
By

*Like our
Mayors; but
they were
too.*

By and by they run on heapes through all the streets, and first they cry, *Repent*, but quickly after, *depart from hence immediately ye wicked ones, except you meane to lay your lives at stake.* Withall they are strait in Armes together, and whosoever were not of their sect, without more ado, they thrust them out of towne without respect to either sex or Age. So as indeed some women great with Child miscarried in this tumultuous and precipitant banishment. Immediately they seize on their Estates they had turned out. And notwithstanding this befell the day before the Bishop did beleige the City, yet of the multitude that were faine to leave it, some falling into the Bishops hands, were reckoned enemies: others in danger of their lives, and among the rest, two Preachers of the Gospell. He of whom I spake before *Peter Wirsing* being himselfe in danger, was saved by the Mediation of the *Lantgrave*. Others of the Townsmen that were good men, troubled at this to see that if they left the City they were forced to run on present danger abroad, upon compulsion in a manner and against their will, did stay behind.

C H A P. VIII.

*Community commanded. All bookes
burnt but the Bible. A Smith jests
on them, and payes dearly for it.*

ABout this time the *fore-man* of the *Prophets* (for thats the Title they do arrogate unto themselves) *John Matthew* gave command that whatsoever Gold, silver, Moveables any man enjoyed, on paine of death he should bring forth among them. And for this Use there was a publique house appointed. The people much amazed with the rigor of this Order, Obey'd. Nor was it safe for any man to fayle, or to defraud them of any part. For there were two *Girles* posses'd with Spirits of Divination, that discovered whatsoever fraud had beene committed. Nor did they onely bring their owne Goods thus together, but theirs also whom they had turned out of Towne, they did convert to their owne use. This done, the selfe same Prophet did command that no man henceforth keepe any other booke about him,

him but the holy Bible; all others must be brought forth and abolished. This was commanded, as he said, from heaven. And thereupon Books in great Number heap'd together were all consumed with fire. it happened that a smith about that time, one *Hubert Truteling* had broake some Jest upon the (selfe-named) Prophets, which being knowne they call the people and command the Souldiers to be present: Instantly they accuse the fellow, and sentence him to die. The people were exceedingly astonished at the businesse: But the fore-prophet (whom I nam'd before) layes violent hands on the poore wretch, and with a speare stabd him lying flat on the ground: yet without Mortall wound, although he fell upon him with a mighty force. Then he Commands him to be carried to another Place; where snatching up a Gun, from a young man by him, with a Bullet shoots him through, lying all along. The fellow for all this not dying presently he tells them, *that it was revealed from heaven unto him, that his time to dye was not yet come, and God had shewne him mercy.* But a few dayes after the poore man ends his life. That being knowne

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the

the Prophet, all in hast, catcheth up a long-sized speare; and running madly through the City, *Cries out: that God the Father had commanded him to beat off the enemy from the City.* Approaching to the Campe a certaine Souldier that engaged him, ran him through. And though the error of his predictions was this other time discovered also, yet had his Comrade Prophets so befool'd the men and put so faire a dresse upon the businesse, to the vulgar, that he was much desired, and some Calamity presag'd impendent on them from the losse of such a *Worthy personage.* But *John de Leiden* next Prophet to him had them take heart, it was long agoe reveal'd to him that he should come to such an end. And for the wife he left, she should be his. Within two daies of Easter they run into the Churches and set all the Bells in every Place a ringing. Shortly after *Cnipperdoling* prophesyeth, *That those which were of the highest forme must be tumbled downe, and others from the basest bench and very dunghill be exalted.* Then bids he them demolish all the Churches, protesting seriously that he had such command from God. They all are at his beck, and with their utmost diligence

diligence put in execution the Command (he calls) from heaven. At the selfe same time almost *John a-Leiden* gives the sword to *Cnipperdoling* and makes him *Hangman* for such was Gods pleasure that He, before who bare the greatest office and was *Consull*, now take the meanest, and be *Hangman*. He, far from unwilling, with thanks accepts the office put upon him.

C A P. IX.

The Bishop craves aid of neighbour Princes, and obtaines it.

The City stormed. But Without successe.

WHen now the Bishop for some Moneths had beene himselfe at all the Charge of war against them, *Herman Archbishop of Colen*, and *John Prince of Cleve* sent ayd of money, armes, and some troopes of horse and foote. The Archbishop of *Colen* goes also to the Campe himselfe to give advice. And not long after they assault the City in certaine Places. But when no hopes

remained of taking it by storme, they built seven fortresses to stop all Passage, and Place some Colours of foote, and troops of horse in every of them for winter quarters. And to the end the siege and warre might be carried on, which equally concern'd them all, the *Bishop of Munster* craves ayde of all the *Princes* and the *Cities* in the *Province of Rhene*, as being next unto him. For this, there was a meeting called at *Confluence*, about the 13th of *December 1534*. For *Germany* in the whole hath six divisions, *Franconia*, *Bononia*, *Suevia*, *Saxony*, the tract of *Rhene*, and *Burgundy*. Within these limits of auncient course were reckoned all the *Princes* and the *Cities* one or other at *Imperiall dyets*. At this day is division of the upper and the lower *Saxony*, then also is there lower *Germany*, *Westphalia* and *Austria*, lso that at present tenne Countries doe make up the Empire.

C A P. X.

*Leiden dreames three dayes. Creates
Twelve Governours. Proposes new
Doctrins. Leading Anabap-
tists seized by some well
affected. Who loose
their lives for it.*

AFTER the fruitles storme John a-Leiden takes him to his rest, and falls a dreaming three whole dayes space together. When he awakes, speaks not a word, but makes signes for paper, and therein Assignes twelve men (some well descended in the Number) to be over all affaires, and as in Israell, steere the whole. For this He tells them is the heavenly Fathers pleasure. And now, when by the twelve a stirrup thus was made him to the Kingdome, he falls proposing certaine Tenets to the Preachers, and requires their confutation of them by the Scriptures: where if they sayld, he would referre them to the People for their approbation, and establishment: Of those, this was the
C 3 Creame,

Creame, That men were not obliged to one onely Wife, but if they pleased might marry many: which when their Teachers did oppose, He calls them with the Twelve unto the hall. At their appearance there, he puts off his Cloake and threw it with a new Testament on the ground; by those as signes he sweares, *The Doctrine he had broached, was revealed from heaven to him, & therefore sharply threatens them, with the frownes of God upon them, if they do not bid it welcome.*

At last they jumpe, and it was a full three daies worke for the Preachers Sermons to talke of Marriage. He quickly gets him three wives, one, the great Prophets John Mathew, of whom I speake before. This leading case others werenot long behind So as it was reckoned for a credit to be often married. But now some Citizens that could by no meanes brooke this trade, by a token given through the City get all that loved the Gospell to a meeting at the Hall. Then they lay hold upon the Prophet Snipperdoling, and all the Teachers. The Rable at first notice of it run to Armes, rescue the Prisoners, and with cruell torments slew some fifty: for tying some

to Trees and stakes they shot them through: The ring-leading Prophet making acclamation, *That he that would do God good service should discharge upon them first.* Others had other ends.

C A P. XI.

A new prophet declares that John a-Leiden must be King. Tis done.

*Cnipperdoling playing Rex
is put in prison.*

ABout the 24 fourth of June up starts a new Prophet by trade a Goldsmith. He having cal'd the People to the Hall, declare it as the will and pleasure of the heavenly father, that John a-Leiden should be Lord of all the world, and that he marching forth with a mighty Army should destroy all Kings and Princes, one or other, shewing mercy to the People only, that is, to those that do love righteousness: and that he should possess the seat of his father David, untill the Father do require the Kingdome of him; for the ungodly troden under foote, the Saints must raigne, even in this life.

*life. This spoken openly, John a-Leiden instantly falling on his knees and lifting up his hands to heaven cries out, Men and brethren, I have beene no stranger to this businesse, for these many daies, and yet I had no mind to publish it, but now, to put it out of doubt, the Father hath made use of another Messenger. Thus being then made King he forthwith Nulls the Twelve, and as the Regall mode is, Creates him Nobles, Commands two Crownes, a Scabbard, Chaine, & Scepter with other such like Badges of state to be provided for him of the purest Gold. Then he appointed certaine daies of hearing in all causes that required his Cognizance. As often as he came in Publique he was attended with his officers and nobles of his Court. Next to him followed too young men mounted. He on the right with a Crowne and Bible, the other with a naked sword. In like state was his Principall wife attended, for he had many at that time: In the hall there was erected a lofty throne of state, covered with Cloth of Gold. The Complaints and suits before him, for the most part were of marrying or divorcing, a thing now thredbare with them, Insomuch that
some*

some who many yeares had lived together were now first put asunder. But on a time the People standing very thick and crowded in the hall to heare, Loe, *Cnipperdoling* leapeth up and Scrabbling by all foure on the Crowd, he wanders to and fro upon their Tops, and gaping wide mouthed on them, saith to them severally, *The Father hath Sanctified thee, receive the Holy Ghost.* Another day leading a dance before the King, quoth he, *thus my little Whore and I sometimes are want to do: But now the Father bad me do the same before the King.* And when he never would have done, the King went forth offended at him. Then he mounts up the throne and *Plays Rex* himselfe. But the King the while returning puld downe my man and claps him three dayes up in prison.

C A P. XII.

*A booke Printed for the Raigne
of Saints. And confuted.*

THE siege continuing they write a booke & publish it, their Title is *The Restoration*. Herein, with other stuffe, they broach: *That Christs kingdome shall be such before the last day of Judgment, that all the ungodly every where extinct, the Godly and the Elect shall raigne.* They tell us also, that the people may turne off their Magistrates, and though the *Apostles* were not commanded to take the *Civill* power into their hands, yet the present *Ministers* of the Church ought to clayme title to the *Sword*, and to enforce a new forme of Government. Moreover, that none but true *Christians* might be suffered in the Church, and that none could be saved except they would relinquish all propriety in the *Estate* they had, and make it common. For *Luther* and the *Pope of Rome* they were both false Prophets, yet *Luther* was the worser of the twaine. And as to unbelievers

lievers Marriage, is polluted and impure, nor
to be reckoned (say they) than for whoredome
and adultery. Those their opinions were
oppugned chiefly by Melancthon, Justus,
Menius, and Urbanus Rhegius whose
writings upon this Subject are ex-
tant very cleere and full.

C A P. XIII.

*New Apostles . Their Co-
mission.*

A few weekes after the new sprung
Prophet Spoken of before, by Sound
of Trumpet throughout all the Streets
proclaimes that all should make appea-
rance in their Armes at the Cathedrall-
Porch, because the enemy must be sent pack-
ing from the Citie. At their coming
thither they find a supper ready. Being
bad about 4000 sit downe unto it:
after, they sup that were the while upon
the guard about 1000. The King and
Queene with their household Servants
wait. Having eaten and supper almost
ended, the King himselfe reaching bread
to every one saith, Take eat shew forth the
death

death of the Lord: The Queene holding out the cup saith, Drink, and shew forth the death of the Lord. This done the foresaid Prophet steps up into a pulpit, asks them whether they would obey the word of God: All saying, yea, quoth he, It is the fathers command that Teachers of the word should be sent forth, about eight and twenty, who going into the foure quarters of the world may preach the doctrine famous in this City. Then names he them, directs the way that every one should take. Six were dispatched to Osenbruge, as many unto Warendorse, eight unto Susat, the like number unto Cosfield. Afterwards the King and Queene sit downe to supper with their other servants, and those appointed for the progresse. At supper the king starts up: sayes, that he hath a litle businesse the father hath commanded. It chanced there was a certaine Souldier taken him, as another Judas, the King accused of treason and himselfe beheads him. This done he returned to supper, and merily brags of that his brave exploit. Having sup'd the foresaid 28 are sent away, within night a litle, and besides provisions for their

their journey every man bath his peece of Gold which in the places where their doctrine is refused they are bid to leave behind them, as a token of their future destruction and eternall ruine, for contempt of peace, and such a saving doctrine.

C A P. V.

The Apostles behaviour. And entertainment where they come.

WHen they departing came into their severall places, with a loud outcry through the streets, *That men repent, or looke for suddaine ruine:* They spread their garments on the ground before the magistrate, and threw the Golden peeces that they had receiv'd thereon, assuring them that the father sent them to offer peace unto them, which if they would imbrace, they must make common what they had, but if they did refuse, then hereby, as an earnest, they did protest against this wickednesse of theirs and ingratitude. For now the time is come whereof all the Prophets

Prophets spake, when through all the world God will have righteousness be embraced. And when the King in doing of this dutie shall bring the businesse unto such a passe that righteousness raigne in every place, then shall it be that Christ deliver up the Kingdome to his father. Talking at this rate they are laid hold off, and freindly first, then on the rack examin'd of their faith and life, and of the Cities Strength. They answer, that only they themselves held the true Doctrine and they would beare witnesse to it at the perill of their lives. For from the very Apostles time neither had the word of God beene truly taught, nor any righteousness set a foot. There are in all foure Prophets, and no more, two righteous ones, David and John a-Leiden, two wicked, the Pope and Luther, and this the worser of the twaine. Being asked why against their promise given they banished honest men the City, seizing on their goods and wives, and Children, and by what place of Scripture could they prove and maintaine that righteousness of theirs. They say, this is the time Christ spake of, that the meeke should inherit the earth, and in this manner heretofore God gave the Egyptians goods unto the Israelites. Speaking afterwards

wards of the forces and provisions of the
citie, they confesse, most men have above
five wives and that they looked for forces
out of Friezland and from Holland, as soone
as ere they come, the King will march forth
with all his Army and subdue the world
unto himselfe: putting to death the Kings
for not administering Justice. Having beene
examined, when they would bide by
what they were, nor acknowledge any
Magistrate besides their King, Death
was their doome, yet one of them esca-
ped.

C A P. XV.

*The King makes Dukes, and
Halbaltiers. Their Encou-
ragement.*

BY this, the City was so close begirt
that there was no way of getting out
for any: the Citizens therefore fearing
famine and troubled at the danger they
were

were in, had thoughts to apprehend the King and deliver him bound unto the Bishop. The King, that by some tokens Smelt the businesse out, makes choice of twelve out of all the heap, that he judged most faithfull, and calls them *Dukes*, assigning unto every of them some part of the City to defend: and also yeomen of the Guard to prevent commotions. Then did he promise all the people that at Easter they should be quit both of Siege and want together. But for the *Dukes* he chose, far greater matters are assured to them: they shall be *Lords* and *Masters* (as he tells them) yea and particularly layes out, what *Province*, *Castles*, and *Mannors* each should have. None but the *Lantgrave* should be spared, he said; because he hoped at last he would strike in with him.

C H A P. XVI.

More Princes meet. The besieged admonished.

Above we told you of a meeting called at *Conflunce* in the month December, of those states that were within the Province of *Rhene*, with them associated of his owne accord *John Frederick* Prince Elector of *Saxony*. The businesse duly weighed in that assembly, speedy aydes are ordered to the *Bishop*, of horse three hundred, and three thousand foot for six months space. Over these forces and the whole warre *Wirich* Earle of *Oberstene* is made Generall. 'Tis ordered also that all other states within the Empire shall be sollicitated for assistance. And because *Caesar* was in *Spaine* that King *Ferdinand* be desired against *Aprill* next for this to call a *Dyer*. Then sent they letters sharply to admonish the besieged to leave off their course, which is so both dishonest and ungodly, as nothing more: except they yeild and submit them to their lawfull

lawfull Magistrate, they tell them plainly that the whole Empire will not be wanting to assist the Bishop. This was about Decembers end. They answered the 13th day of January 1535. with words enough, but little to the purpose. Yet so as too commend and justifie their undertakement, but as to what had beene objected about the King they coynd, they are quite dumb to that.

C A P. XVII.

*Anabaptists write to the Lantgrave.
The Answers. They Reply &c.*

BUt in their private letters to the *Lantgrave* they would faine excuse themselves, talking much about *the ruine and destruction of all the wicked, about the liberty and dominion of the godly in this life,* and herewith send him the booke of *Restitution*, that I spake of. They admonish him also to *repent and not like other Princes, wicked men, Wage warre against them*

them harmlesse soules, and Gods people. The
 Lanegrave having read the Letter and the
 booke notes what he did dislike therein,
 and orders some of his to answer. And
 since they very briefly but somewhat
 blindly wrote, their king was not so much
 of theirs, as of Gods appointment. He
 askes them why they did not shew those
 Scriptures whence they thought this course
 was lawfull, and why they had not first
 confirmed it by signes and. wonders. For
 of Christs coming God by all his Prophets
 long before foretold so evidently that not only
 of what tribe or stock, but also when and
 where he should be borne was cleereley mani-
 fest. Twas also their desire to have a hea-
 ring of their cause. Hereto the Lan-
 grave answeres. Now there was no roome
 for that, since they had usurped authority and
 were the Authors of so much mischief. For
 all men see whereat they ayme, even to the
 overthrowing lawes and common-wealthe.
 And as their course is palpably wicked and
 villanous, so also the desire of having cogni-
 zance taken of their Cause is feigned and
 counterfeit. That for his part he had sent
 them faithfull ministers of the Church, by
 whom he is sure, they have bene well instru-
 cted. But whereas by their nasty doctrine
 they

they revolt from their Magistrate; Seize on other mens estates, take many wives, chuse a new King, deny Christ to have taken humane nature of the Virgin Mary, assert free will, force men to make all common, deny forgivenesse to a lapsed sinner. *These all are both against the lawes of God and men.* This answer brought them, they fall againe to scribbling, and send withall a booke composed in the vulgar speech, *Of Scripture Mysteries.* In their Epistle, they put new trimming on their cause, and reinforce their principles: but in the booke we speake of they divide the whole worlds age, from first to last into three periods, & the first (they tell us) from Adam unto Noah perished by a flood, the other wherein we are shall by fire, the third shall be new all over, wherein reigneth righteousness. But before this last appeare, the present must be changed with fire. Yet that's not like to be till Antichrist be revealed, and his power quite subdued. Then shall it be that the decayed throne of David shall be erected, and Christ obtaine his Kingdom in the earth, and all the writings of the Prophets be fulfilled. For the present world is as the age of Esau, for both herein is justice silenced, and the godly are afflicted. But

as from Babylons captivity, so also now
from so great miseries the time of deliverance
and restoring is at hand: and the wicked-
nesse of the wicked shall be abundantly re-
compensed to them, as is signified in the
Revelation. But this restoring shall
precede the world to come, that all ungodly
men trod under foot, a seat and habitation
may be prepared for righteousness. The
Lantgrave having received their booke
commends it to some Ministers of the
Church with him to draw up the confuta-
tion of it.

C A P. XVIII.

Free Cities meet at Essling.
The Result.

THE decree that was made at Conflue-
nce some few cities that were present
utterly disliked, and say they will send no-
tice home against it. After, all the other
cities of the Empire meete at Essling: and
there they come to this Conclusion, that
they who met before at Confluence had not
to do to impose any charge on them: for that
therein there ought to be the Authority

The History of

and Consent of Caesar and all the states. Therefore they reject that Order made, and promise mutual help in case that any danger be incur'd in that regard by any of them. But whatsoever shall be duly resolved upon for publique good in publique Diets of the Empire, therein they give assurance they will do their duty.

CA P. XIX.

City wants provision. One of the Queenes pitties the poore. The King beheads her for it. And promises largely to the people, but payes poorly.

BUt now provisions growing so scarce and deare throughout the citie in the moneth of February, that there was no hopes but some must needs be hungers starved: one of the Queenes commiserating the peoples case did chance to say unto the others, that she did not think it was the will of God, to have the people thus consumed with famine. The King, whole

whose *Larder* was well fraught not only for necessity but even to luxury, hearing hereof brings her and all the other with her to the Hall. Where having bade her fall upon her knees, he takes off her head, and being dead, brands her for a Whore. Upon this deed, the other chaunt his praise and thanke the heavenly father. The king then leades a round, and perswades the people that had nothing left but bread and salt to dance and to be merry. But when *Easter* came and no deliverance did appeare: The King that had beene *Lavish* of his promise, to salve the businesse feignes himselfe sick for six dayes space, at last comes forth into the Hall, and tells them, He had late upon a blinde *Asse*, and that the father had laid the sins of all the people on his back, and therefore they were cleane all over, nor needed any other expiation. This was that deliverance which he promised, wherewith they ought to be content.

C A P. XX.

Luther writes against the Anabaptists.

Luther, amongst other things he put forth at this time in the country Language, *Alas! quoth he, what or how shall I complaine and bemoane those wretched creatures? In truth the thing it selfe doth say that Devils dwell in heapes among them. But for our parts we have all reason in the world highly to advance Gods bottomlesse mercy. For notwithstanding for contemning of the Gospell, and reproaching of the name of God, and powring forth the blood of godly men, Germany deserveth sore affliction at the hands of God: yea has he curbed hitherto Sathans rage and fury, and doth not lay the reine upon his neck to let him rant as at his pleasure with us; but is a gentle Monitor, and by this Munster tragedy (far from a cunning peece) calls us to amendment. For should not God bridle and check him in, I make no question but that most subtrill spirit, and such a master of his craft would have managed matters at a far other rate. But now since God hath*
maimed

mained him sorely, he stormes and rageth, not how himselfe desireth, and would have it, but as the rope is given him. For that wicked spirit which endeavors to subvert the Christian faith, takes not this course to introduce polygamy, because, since all men see the cursed basenesse of the thing, he knows it well enough, they will abhor it. Policy indeed and civill government may be this way disturbed, but Christs kingdome must with other tooles and engines be assaulted. He that will neatly toll a man into deceit and snares, must not put strait for a kingdome, or dominion, and play the Tyrant. For all men do condemne that course and see his aymes. But by some hidden meanes as foot-paths come unto it. To weare a rusty garbe thats out of fashion, to let ones face to gravity, to hang downe the head, to fast, to touch no money, to eat no flesh, to abhorre marriage, to reckon civill office or Magistracy as prophane, to refuse authority, to professe a singular humility of mind: here lyes the way, and Method to entrap a wise man by, and that doth by disguise, and in the darke set ope the dore to Sovereignty. But by a face of brasle to claime a kingdome, to take as many wives as his lust inclines him to, this is not the subtilty of an artificiall

(a) This artificiall Divell, but some one newly at fellow was the trade. Or if he be the Master of his an Arabian, Craft, for certaine then God hath so tyed of the poste- his hands that he cannot play his game rity of Lib- mael, borne more cunningly. The end whereof no doubt meanly a- is that we might feare his Majestie, and be out the year stirred up to repentance before he too's that of Christ beaten Souldier which surely will assault us 597. his fa- ther was amuch more so our damage. For if a young Pagan, his Gramarian Divell can make such stirs, what mober a will they be, when he comes full sayle against Jew, him- us as an higher graduat, I meane as Lawyer selfe of or Divine? Such a rude Divell therefore no religi- on. In his mende not much affright us. " And I also youth be " thinke this trifling stage-play likes not all served a " those in the city, but very many have sad hearts Merchant " about it who not without sighes and teares and kept his " waite for Gods deliverance: as some yeares camels. His " since it proved in the insurrection of the master dy- " country men. And would to God there was ing; by the " w craftier Divell in the world than this of belp of Ma- " Munster. Let God but spare his word among gick he " us, in truth I am perswaded that scarce a married his " man would heede such a homely senselesse Mistris, " fir. Although indeed when the wrath of rich. Being a " God is kindled, there is no error so crafty fil- " absurd and gracelesse but Sathan can pers low and am- " made it, as we see befell in the doctrine fore bitious, yet " ged by (a) Mahomet. For though no scollar " there be makes

There be not one drame himselfe a prophet, pretends
of braines in any rag revels on, goes up and
downe amongst his country men awretched people, never under
any good government, but either lived at home by rothery, or else
were foulders of fortune abroad, and setting his fancies to their
laoptious humours gets many followers. In fits of the falling sick-
nesse, frequent with him, he made believe the Angell Gabriel
conversed with him, which his flesh not able to beare faints un-
der. Another of his taking cheare was that a dove being taught
to scatchorne at his eare passed currents for the holy ghost revea-
ling mysteries to him. Thus getting famous, the Saracens his
countymen who fought under Heraclius the Emperor being
denyed their pay and call'd dogs for asking it, revols, o're whom with
little difficulty Mahomet is made generall about the yeare 620.
Then to make sure, by the helpe o' some heretiques and Jewes, he
compiles a forme of Doctrine, called the Alcoran, which is the
poorer Bible and swears the Angell Gabriel carried him to heaven
and there he learn'd it. Some other things he taught them. In
truth his doctrine is a very monster patched up with
scraps of Christianity, Judaisme and Paganisme cramb'd with
non-sense fables and selfe contradictions. For a list of all. That
Christ was a great Prophet (not God) but Mahomet greater.
The Jewes did not crucify him, but one like him. Children
must be circumcised. Offerings made in the Temple at
Mesca. Turne thitherward in all their prayers. God in
Sinay (as in one place, but elsewhere tis in Hierusalem) gave
1515 precepts. Noah desired God to drowne the world for
the Idols of Huden Schuon Faguta Finnea Naccu Tis
lawfull to have foure wives and as many Concubines as one
please. The Angell Gabriel flying his wing chanced to touch
the Moone and darkned it. The day of Judgment Continues
30000 yeares. After it Death shall be turned into a ram. Para-
dise consists in sensuall pleasures, faire women &c. Hundreds
more as bad [Magdab. Cens. 7. c. 15. See Alcoran in English.] yet
are the Turks by far the vastest Empire in the world, bewitched
with this Vanity at this very day. Whether Muncer, Leiden and
200 many of the present time with us came not out of Mahometers
shop I referre to the Readers owne Resolution. Thereof

"thereof or the whole peace together.

"Yet the light of Scripture being out,

"it spread so far, and grew to such a pitch

as now we see it. Which, had not

Muncers counsels and endeavors beene

crushed by God, would have beene the

same in Germany. For the *least sparks*

that is when God gives leave, Sathan can

blow into a *mighty flame*. Nor is there

any better way to quench this fire than

by the word of God. For whereas

the enemy weareth not corporall armes

he cannot be conquered by either troops

of horse or any other warlike engines.

But our Princes and our Bishops goe

another way to worke. "They hinder

the *Gospels teaching*, whereby alone the

minds and hearts of men are healed; and

try the while to save by punishments the

body from the Divell, but the better part

of man his very heart and soule they

let him take. They speed herein just, as

the *Jewes* that would extinguish *Christ*

by crosse and punishment.

"But now as to the things that are

spoke abroad, and written of the men of

Munster. I take them to be very

trnthes. And I am confirmed herein

by their owne writing lately published.

Wherein

" wherein their madnesse is neatly pain-
 " ted by themselves. For first in *matters of*
 " *faith*, they teach very fowle absurdities;
 " And of Christ, as if he were not sown
 " Of Mary (as they phrase it) although
 " they do confesse that he came of the
 " seed of *David*. But they do not fully
 " let us know their mind herein. The
 " Devill hatcheth (sure enough) some mon-
 " ster under it. Tis true this is not darkly
 " hinted by him, That the seed or flesh
 " of Mary cannot save us. But the attempt
 " is fruitlesse, for Scripture speakes it,
 " that *Christ was borne of the Virgin Ma-*
 " *ry*, which phrase all languages do referre
 " to a young one that, conceived and for-
 " med of the mothers flesh and blood, is
 " brought to light.

" Then for their censure on *former bap-*
 " *tisme* as prophane: that also is their ig-
 " norance. For they do not reckon it as
 " an ordinance of God, but as a worke of
 " man. But if that ought to be condem-
 " ned wholly, and throwne out of doores
 " whatsoever wicked men do give or have,
 " I wonder truly why they do not abhorre
 " the Gold and silver and other riches
 " which they robbed from the wicked, and
 " invent new substance for themselves,
 " For

"for, as these things, so also baptisme is the
 "worke and creature of God. When
 "a wicked man sweareth he abuseth the
 "true name of God; if it be not the true
 "name of God to him, he doth not sin.
 "He that robbeth by the way, stealeth,
 "or makes a prey of any thing, breaketh
 "the command of God: if it be not the
 "true command of God to him, he offendeth not. So also if our former baptisme be null, then they who were by it baptiz'd did not amisse. Why then do they accurse the former baptisme as a peece of villany, *when yet tis nothing by their owne saying.*

"If marriages of the former age be to be reckoned as whoredome and adultery, because contracted betweene those, they say, that wanted faith: pray do they not confesse themselves to be the sons of whores? Now if they be bastards and illegitimate tell me why do they hold the possessions of their cities, and their Ancestors? In truth it were but meete, since they are such, to disinherit them, and with their new kind of marriage, turne them to get new riches and estates of an honest title. Nor truly is it handsome for such holy and foresooth religious

John a-Leiden.

" religious men to support their lives
" with these whorish illegitimate goods,
" or take them by force and robbery from
" other men. As to that their *ridiculous*
" *kingdome*: there are therein so many
" and such palpable peeces of rognery
" that I neede not say a word more to it.
And truly this we speake is both too much,
" and seemes not very necessary, specially
" since others fully have dispatched the
" same already.

C A P. XXI.

A Dyet held at *Wormes*.

IN the Diet of the empire, which king
Ferdinand at the intreaty of the *Prin-*
ces did by his (a) *Legates* appoint at (a) *Am*
Wormes in the month of Aprill, the *bassadors*
Cities, which had hitherto parted with or *Messen-*
gers.
no monies, at their first entrance do
protest that their appearance there was
not for the order made at *Confluence*
but in obedience unto *Cesar* and King
Ferdinand. Then fell they to great
dashing with them about the contributi
on with the *Princes*. At last they did
conclude

The History of

conclude of ayde for five Months space,
at the rate of 20000 Crownes the month:
also that the Cirie being got by storme or
otherwise there should be mercy shew
ed to the harmelesse Multitude; & that the
honest, who either were besieged or had
wandered to some other place should
have their goods restored to them.
Upon this order the *Bishop of Munster*
gives up the *Armie* to *Oberstene*. But
whereas publike monies were very slow
ly, and almost too late dispatched unto
them, nothing worthy notice could be at
cheived; yea the Captaines more than once
were in danger of their lives by the
Souldiers mutiny for want of pay.

CAP.

C A P. XXII.

*The famine increaseth. Many die.
The rest complaine. But hold
on their course.*

NOW when within the city things were in such a plight that many daily perished with the famine: many also got away to other places, who came forth, *so nothing else but very skin and bone*, that it commanded pittie from the enemy to them: the commanders give the Townes-men notice if they would deliver but the *King*, & some few others with him, *themselves should suffer nothing*. The Citizens, though it were their earnest longing, yet frighted by the vigilancy, and severity of the *King* durst not venture. For so obstinate was the King that whilst he lived as himselfe (but with few others) openly declared he would never yeeld. The Commanders therefore upon this writing back forbid the sending forth of any more, *so much as women and Children*. This was the first day of
E
June.

June. Next day they answered, complaining that they could not have a lawfull hearing, and that they were ill dealt with, *far beside their meris*, in the soarest manner: that if any would discover their errour to them, they should be ready to their duty. Then they unfold a place of *Daniel* about the fourth beast, which was by far the cruellest of them all. *The close of the letter was by Gods blessing they would abide by this confession of the truth.* But all this was thus written by the Kings appointment.

C A P. XXIII.

Two Revolters suggest a way to take the City. Their counsell embraced. And the City taken. Rotmans desperate end. The King and Cnipperdoling taken Prisoners.

BUt now when things within the City were brought unto the lowest ebbe, out ran *two of them*. One taken by the Souldiers, the other, upon paroll comes.

comes to the Bishop, and both tell the way to take the City. *Oberstene* and the *Bishop* having heard the revolvers talke, and the businesse duly weighed, on June the 22 by parle advise the townesmen to yeeld themselves, and save the starving multitude. They in the presence of the King, answer by *Rotman*: yet so as to hold on their course. Two dayes after about eleven a clock by night the forces drew downe silently to the Citie, and by the industry of one of those revolted, the forlorn having slaine the centinels, get thorow the trench into the bulwark: others at their heeles find a wicket open, and about five hundred with some captaines and their collours thrust through into the City. There then the townesmen in a body made others halt that were breaking in: at last with much ado repulse them, and clapping fast the gate fall on those gat in already, putting many to the sword. And when a sharpe dispute held thus for two houres space, the Souldiers thus shut in teare up by strength of hand the gate next to them, where the guard was weake, and cleere an entrance for their fellows, who instantly rush in with a mighty Ocean.

And when at first the townsmen stood their ground, and had made good the Hall; the case appearing desperate, and many slaine; they, at the first assault cry *quarter* and obtaine it.

Here now the *King* and *Cnipperdoling* both are taken prisoners. *Rosiman* past hopes of escaping, that he might not fall into their hands alive, Chargeth the enemies body and is ran through. The city being taken, halfe the plunder and the Armes the *Bishop* taketh to himselfe. Then the Army is disbanded: two Collours only kept to be his guard.

C A P. XXIV.

Another Dyet of the Empire.

THere followes upon this another Diet of the Empire at *Wormes* about the 15 day of July. Therein King *Ferdinand* by his Legates doth propose and aske whether the Citie being now possessed, course should be farther taken for the utter rooting out of the *Anabaptists*. Adviseth also, that the Princes move the Pope about the Counsell. They answered, what course to take with *Anabaptists* is provided for allready by certaine Edicts. For a counsell the Pope hath more than once beene solicited thereunto by *Cesar*: nor would they make, they said, any further progresse in it. At the same meeting the Bishop of *Munster* desireth that his charge and dammage might be repaired; and complaineth that the monies promised were not yet come in. When no proceedings farther could be had, and few *Estates* were present, another meeting was appointed about the first day of November, when there should be hearing had of the accounts and charges of the warre: and resolved upon what forme of government for the time to come at

Munster should be established. When that day came, the Legate of King *Ferdinand* reports the causes of the calling this Assembly, namely among other things, that it might be also thought on how the *Citie* lately taken might be henceforth settled in its old Religion. Then the Bishops legate shewes them how great expences he was at throughout the war, how deeply he was run in debt, how, though the *Citie* now were taken, yet to prevent disturbance and all danger he was enforced to raise two *Cittadels* in the City and to garison them: Upon all which he desireth consideration may be taken. 'Twas answered: that the Bishop was possessed already of both the greater part of the spoiles and all the Armes, yea, and the Citizens goods, all which inderde belong unto the Empire: that it was meet to have the things, being prized, compared with the charge, what more was wanting care should be had thereof. After twas resolved that the Bishop of *Munster*, as heretofore, should be subject to the Empire: all the Nobility be restored, and the Citizens also, so they were not *Anabaptists*, that were wandered unto other places: for religion, that the Bishop follow the decrees of

of the Empire, in the beginning of the spring, next yeare that the *Legates* of the *Princes* go to *Munster*, take Cognizance of the Citizens conditions, save the innocent, demolish all the forts raised by the Anabaptists, and that the Bishop also pull downe the Cittadels raised by himselve within the Citie. For the *King* and *Cnipperdoling* and *Creschring*, that were prisoners, let him punish them without longer stay at the first opportunity according to their demerits. As to that we told you was resolved on about religion, the *Princes* of *Saxony*, the *Lantsgrave* of *Virtemberg*, and *Anhalt* publicly protested their dissent: the same professed the *Cities* also: and they would not have the ancient fortifications of the City to be demolished, for the new they were content.

C A P. XV.

*The King and his fellow prisoners
carried about to the Princes. De-
bates with them.*

THe King and his two fellow prisoners were carried up and downe unto the Princes to be looked, and laughed at; Through this occasion the Lantgraves Preachers get a conference with the king; and the list is entred specially on these Articles: *Of the Kingdome of Christ. The Magistrate, Justification, Baptisme, the supper of the Lord, the incarnation of Christ, and marriage.* Wherein they went so farre by prooffe of Scripture that the man, for all his wrastring to make good his ground, was, though not fully torn'd, yet bent and weakned so that at the last he almost granted all. Which yet 'tis thought he did in hopes to save his life. For when they came the second time unto him he promised,

promised, if he might be spared, that he would make the *Anabaptists* growne so numerous in *Holland, Brabant, England, Friezland*, all to be still and submit in all things to the Magistrate. The same men then enter disputation with his fellowes, both by word and writing, Of *Mortification, Pedobaptisme, Community of goods, and the kingdom of Christ*.

C A P. XXVI.

*The Kings discourse with the
Bishop. His and his
fellowes Punish-
ment.*

WHen they were brought to Talget, the King being asked by the Bishop, by what authority he durst to arrogate such licence on his City and his people? Askes him againe, and who gave him the Rule and Government there? when the Bishop answered that he had it by consent of the Col.

Colledge and the people: he replies God called him thither. Then on the 19 day of *January* they are brought back to *Munster* and put in severall prisons. The same day also thither came the *Bishop*, and with him the *Legates* of the *Archbishop of Colen* and *Prince of Cleve*. The two dayes following were spent in godly admonition to reclaime them from their errour, and the king indeed confessed his sin, and praying, made his application unto *Christ* for Succour. But the other two neither did acknowledge any fault, and stiffly stood upon their vindication. Next day the *King* brought forth upon a scaffold is bound unto a stake. Two Executioners are standing by him, and tongs burning hot. At the three first pinches he spake not a word: but afterwards continually imploring God for mercy, when he had beene torne this fashion for an houre or more, by a sword at last thrust through his heart, gave up the Ghost. His fellowes fared alike. Being dead, they are all made fast

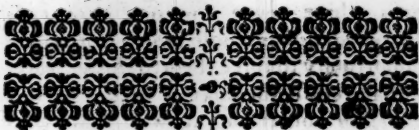
fast in severall Iron cages, and hung
upon the highest tower of the
City. The *King* indeede betwixt them
both, and about the stature of a man
above them.

Δ



POSTSCRIPT





The POSTSCRIPT,
Of the Tumult late at
Abingdon.

§. I.

Indifferent Reader.



OME yeares are past since
first the *story* and its
preface gone before were
dressed and ready in that
very garbe (unto a little
trimming) now thou
findst them in, but had never put the foot
(I am perswaded) over the threshold of
their owne doore, no not so much as to
take the ayre with a freind or two, much
lesse to have rambled up and downe the
Country at this rate they do, had not
the

the *sad condition* of a froward age, and *serious conscience* of serving soules (perhaps thine owne for one) to *pass* by *friends desires*, conspired in a restless importunity to force them to this posture. What relish the *Essay* it selfe, or this *profession* concerning it will find with persons *over-biassed* by the prejudice of their owne spirits; consequently, what *returne* of thanks at the *same hands* such a venture will bring in, needs *no diviner to presage*. However, on supposall that the costs, when well cast up, will not enflame the *totall* past possibility of being cleer'd off even to a token, and something spare, by the *meere assurance* of the *designes integrity* *nakedly* to promote the *publique interest* (as is the case, nor quite forsaken of all hopes to speede therein) I hope the supposed *inconvenience* will be somewhat ballanced, and this *attempt* of Christian service sufficiently *abested*. That we are all apt to be so fond of the *Bird of our owne nest* so to fancy the issues of our owne minde, as to make our jealousy burne like frie: at whatsoever carryeth but the appearance of a non-compliance with this our indulgence, is not to be denied: Oh that
it

it were bewailed! What other reason (to instance there) can be assigned that such a *signall Monument*, as this Munster tragedy is, of the Almightyes vengeance *against mans turning grace in so wantonnesse*, should be so much out of credit with the present successors of their faith and practice (at least from whence they are denominated) that instead of being looked upon, and trembled at, and warning tooke thereby, 'tis cause enough, but with *too many of them*, to enroll him for an *enemy* (in despite of the purest syme to *all the freind* therein) that shall perswade thereto. It is somewhat lighter I confesse since a chiefe *Apostle* hath beene put to that Apology, *Am I therefore become your Enemy because I tell you the truth?*

Gal. I. 16
(P. 2.)

§. 2.

A

But the prooffe of this is now no longer *beyond the seas*, having landed on *our Coasts* some yeares agoe, and taken up its Quarters in every *Country* (if not most townships) of the English Nation. Our wonder is the lesse because (though more is the pity, and the rather that

[*Presage of things with us*]

it

Abingdon

it is so litle laid to heart) the *Old-knownne* enemy to all concernments of Christianity having bankrupt *there* both *cash* and *credit* is shuffling the cards to play ore his game (once more) *with us*. Their imputation (that it may be would be *gamesters*) unto this suggestion, as *savoring* purely of a spirit overgrowne *With melancholy*, that *feares its owne shadow*, and *cries out when there is none to hurt him*, may easily raile dust enough (sutable to his method that chaseth darknesse for his worke, as being prince thereof) to convoy a plot without observance by a *purblind eye*, but really hath little efficacy to put off *men for trees* to a *firmer fight*; and none at all to *blesse him with the happinesse of a disappoinment to his feare* that labours under it. For my owne part without dissembling (for now it is no time for silence when the very Ecchoes of seditious language makes almost every hill and vale to ring againe) to me nere did a cloudy lowring morning speake lowder for some stormes a brewing, then do the *discontents* amongst us *avowed and triumphed in*, even to the clowding of the very aire with the smoake thereof, portend some fire at bottome
(with

(with the gentlest gale) ready to enflame. Whoever will be at the cost but by looking ore the former story, only to observe the *Germane Monsters* shape and compare it with that *Embryon* hatching (you will see anon) but alas too fast in *England* (the soule indeede of actual insurrection is, through mercy, not yet infused) I shall be confident of finding him remote enough from rejecting this sad presage as purely *Melancholicall*.

§. 3.

Let us awhile say nothing of the Bookes in print, although those say enough; let us meddle not with publique prayings and speakings, which yet speake plaine to the point in hand: only attend a litle unto what is growing unto *table talke* common discourse in every mouth almost of those reteining to our male-contented spirits: What comes it to? *The Saints must rule*. Tis true in Scripture sense, but when or how we will spare to aske it here. It seemes tis plaine with them, they do not then as yet; do not they meane *themselves alone* can any thinke? Why else one dram or

[Grounded
on common
discourse,
C^o.

F

two

two of charity left for the people not their owne; would bid them spare the paines of seeking what they have already. *The ungodly must come downe*, we do not doubt it neither, in the sense of Scripture still. But who are they, if the Judgment alwaies must be their owne (as to be sure it shall when once they rule the roast) May I speake the feares of others the honest *Presbyterian* and *Independant* will be in the number: or, which comes to one the godly, not of their perswasion? Else, for the *raunting royall Enemy* 'tis seene by all he is humbled pretty well allready: at least is not a man of Power now, and therefore not therein intended. The *present Powers*, how little mercy have they at their hands? *Not of God, unjust, apostaticall, illegall, tyrannicall, persecuting*, and enough of this kind toss'd like a football up and downe the Country: More, *Must not be payed to, nor pray'd for*, and this *practisall* too within our observation. And pray why not resisted next? Though one told me (upon an Item given of the Munster businessse) some of them (the modester belike) thought it not convenient so to do. By what of mine owne

owne eares, and by what of other honest mens reports, I meet with, beside their bookes, Reader, I may be well content to heare thee say, as *she* once did in another case: *The halfe is not told me.* And now, can any man that is well in his wits, how ere the matter may be blanced over to any excuse, pretence or varnish whatsoever, forbear to say, *What meanes this bleating in mine eares?*

§. 4.

Whether the *businessse late at Abingdon*, in the County of Berks, the rumour whereof hath beene upon the wing ere this no doubt unto the utmost limits of English ground, contributes any farther evidence, and what that is to the already just suspicion comes now to be considered. That the waies are so blocked up from those mens comming at any certainty of intelligence in that affaire, whose habitations are remote (such to be sure as either weare the same livery with themselves or otherwise, whose over fond credulity will dispose to any inpression) by a most *lame report* (to speake most *softly*) the parties delinquent thence have

[The Affaires late at Abingdon considered]

thrust upon the Nation in a *single sheeted pamphlet*, must be confessed by all whose eyes have *coasted* on it. And yet I nothing doubt, but that a person of indifferent apprehension (provided allwaies his affection be none other) upon due perusall of that *complaining Testimony*, for so tis styled, will neede no *Index* for directing him to find firme bottome that may beare a *ground peece* of state disturbance fastened on it. A peece (with good leave of the Reader, to begin the Account intended, with first casting up how much that comes to) so every way (in mine opinion) *past re-claiming*, that its parents, notwithstanding naturall fondnesse, have cause enough to *disinherit* it, yea never more to *looke upon it as their child*. In earnest, if one silly sheet of paper (for tis no more) may possibly breed hate twixt Folly, Falsehood, and Sedition, whose share is greatest in it; *[Which is I thinke tis here.* Having once but cleerely shewed how the *Competitours* lay their severall claymes, Ile leave the controversy undecided as I find it.

*[Which is I thinke tis here.
found formerly guilty
of]*

First,

§. 5.

First, to create the expectation of a ⁽¹⁾ [Folly] dolefull tragedy, say, to hang forth some *Hercules Furens* dyed deepe as scarlet from top to toe with the blood of next & dearest relations: and then to entertaine the *Longing Spectatour* with the cruell murder of *a man of straw*, or to demonstrate the gaping mortall wounds made on a litle finger by a merciles pin, drawne from the sleeve its scabbard: I aske, whether the merits of such a cause may fairely plead *not guilty of childish vanity*, or justly make complaint it is nicknamed, if any chance to call it *trifling*, and *ridiculous*. If this be not of kin, yea cosengermane to the case in hand upon the evidence the *paper mentioned* it selfe gives in, I'le aske no mercy at the hands of *any*: if so, I thinke there is as little neede to feare the censure. The *lintell of the doore* hath written on it, I meane the *Title Page* cries out, of *sore calamity* nay ^[In sad cryes] *inhumane dealings* of officers and soldiers (repeated pag. 1) that is, a behaviour of them *besitting bruits not men*: no wonder

der then to heare of sore calamity. Whose pitty now would not this provoke? Goe on your first step in the *Entry* (the first Epistle) shewes you *contempt, despight, reproach; yea sufferings and tribulations*, under which they are. Really if so, and undeserved too, 'twould make ones heart to ake. At the other end (the second epistle) there you may run and read a sad complaint indeed of *persecution, Cruelty, and blood of Brethren*. Whose bowels would not yearne to heare the story of one brothers plucking out, as *it were*, anothers heart, and washing his hands in the very blood thereof? Were this the case, no marvell though they call it a *darke and gloomy day*, as twice they do in the *breath* of the first *roomes*, or *page* you come at.

§. 6.

But yet alas! when all doth come to
 [Without all, what is this saddest matter, if we
 all cause]. take their owne bare word for all? View
 well the *Testimony* (I wish themselves
 would do it) and there you find (upon
 all their most *unsufferable provocations*)
One had his hawking bag searched and
is

his said writings (happily seditious) taken out. Others even for (no better then calling) they say, comparing the Commander and his party to their very faces unto high way men (for answering but as Souldiers to their petulant challenges of them upon their Orders and Commission) commanded to their chambers, and for their insolencies in that carriage, caned by him. Some at their meeting house doore by the Guard, there set (of souldiers it seemes, and with their pistols too, and in their hands belike) hindred from going in. And in particular one living there had a pistoll presented (it may bee fixed for they say it was cocked) to his breast (not back) when pressing in. At the last and worst assault (when faire meanes could do no good Reader assure thy selfe) They tell you one was pulled downe from something that he stood upon. Another to get out of the way stumbled over stones to his hurt. A third offered to be rode over, but not come at. A fourth had many blowes made at him, but was touched by none. A fifth had his hat slashed in three or foute places, & which is worst of all, the Commander cut divers. But who, and what they were: what danger in their wounds; where they lie

under surgeon, with such like *weighty* circumstances; No, not a word. It was such a fray that though they write, *some had their clothes torne, and some were haled* (not dragged upon the ground) about the market place: yet how many were slaine upon the place, how many mortally wounded, or how many utterly disabled we must goe some where else to be informed. This is *their story*, Reader (mine account whereof I trust upon thy strictest search will passe for current: most sure I am with care and conscience it hath beene called to the test) this is, I say *their story* served in with *some calamity*, with *cruelty* and *blood*, as more thou heardest but now. VVhich what it makes on the first *Claimers* side, I leaue unto thy selfe: but with presumption that some silent thoughts at least will tell thee thy paines & patience have just their amends, who gaping out of breath, to see the *mighty monster* (doubtlesse) which a mountaine fallen in travaile would bring forth, at last perceive there comes a *little mouse*. As for *their parts* when they complaine of hard measure, that their *nakednesse* is so taken notice of, and withall acquit themselves of the *imputation* of *immodesty* so

so too, *themselves*, uncover it in publique view, we are content to stand obliged for giving better satisfaction to them. Meane while, having *but once* enquired what else should meane this querulous and unreasonably whining spirit, save to *lay low* (with those *same* soules they deale with *blindfold*; for an *open eye* sees in it nothing else but *very chaffe*) the reputation of our *Magistrates*, who give such hardest measure: and to *raise* their owne, who *quietly* put it up: and *added*, that if ever those *worthies*, Heb. 11. (to looke no further) suffered *but at*, and yet complained *after such a rate*, Ile never trust mine eyes againe. We will hearken unto what comes next.

S. 7.

Then whether *Truth* and conscience ⁽²⁾ *Falschood*, do not suffer somewhat more than *meere restraint*, I meane flat *banishment*, at the hands but of too many *passages* in that *Paper*, could I be heard, I would beseech themselves well to consider. To take the testimonies but of two or three, enough to make a valid prooffe if they speake home to the point in hand, if not, I must

must professe they are *Barbarians* unto me, or *mute as fishes*. For instance. First where they call it now a day of their
 [In notorious misfortune calamity, elsewhere amplified (as tis
 ports of well knowne) by words of heaviest weight
 their-owne and saddest import, contempt, reproach, persecutions &c.
 and-]

But is the matter *thus* indeede? Or is it possible *themselves* alone of all the world should see tis so? What are those pressures lying on them that fetch such sighes and groanes from their very hearts as gaine? If we go round the Nation, and aske their Neighbours in everytything, who can acquaint us with them? May we not, Reader, must we not say unto them, as the Apostle did to others, *who is he that will harme you if ye be followers of what is good?* Are not their liberties & their Properties ascertained to them by as good a title as any other persons whatsoever. Yea by as good a title as unto the Present Government it selfe, I meane the Instrument. Who doth not know that *theirs* and *its* must live and dye together, unlesse *themselves* lay violent hands on either before the time. And are they not in possession of *them*? Ah worst ingratitude to the hand of mercy, that puts *sweets* for *bitter*, and
bitter

*bitter for sweets, that nicknames light
darknesse, and darknesse light, good evill
and evill good! And can a gracious soule
forget or slight the bitter word against
that evill frame of spirit? All that is
said, or possibly can be (whereof I am* ^{1/4y 5. 20.}
*aware) which whether heavier than the
dust of the ballance is quickly tryed,
comes but to this, some (very few) of their
freinds are kept in Prison. And must
their freinds (if one should aske them) of
all the world alone be lawlesse? Is this the
liberty contended for (to put that also)
that they speake what they please, do
what they list and no man dare to call
them to account? Or if (once more yet)
Authority shall make so bold, and with
their freinds, for preservation of the whole,
as to command the paring of a nayle or
cutting of a corne, is all then gone to wrack
immediately? The tender usage of that
very small and inconsiderable number
(if now at all a number) under restraint,
is just so far (their miscarriages duly
measured) from laying ground of halfe
those clamours gone abroad about it, that
it irresistably obligeth unto gratitude
all ingenuious spirits Sympathizing with
them. He that heares any thing, with-*

out his owne doore, cannot be ignorant that nothing lesse than flat defiance of Authority with us, brought them where they are. A lesson sure enough nere taught them by the blessed spirit, whose language is *let every soule be subject to the higher powers, because they are the Ordinance of God.*

Rom. 13-1.

§. 8:

[Sions present condition, specially--]

Nor doth it serve the turne, only to call it now a day of *their owne calamity*, but *Sion* also must be intituled to that complaint: *Sions tribulation*; so the subscription to the first epistle hath it.

Is Sion only among themselves? Let any shew me how that phrase will fairely beare another sense. There is then but little *Truth* in that I thinke all other men will say: and lesser love (me thinkes) I may; but that (alas!) tis no such newes to find it so with them. Or if we straine their [*Sion*] that there may be roome for other, all *Saints else*, besides themselves, within these Lands to shelter under it, tis still as much an *Alien* unto *Truth* as formerly. Had indeed the Lord caused the wayes of *Sion* to mourne, because

because none came to her Solemne Assemblies: had the Lord abhorred his Sanctuary that his voyce from thence were no more heard: had the Lord given her Walls into the hand of her Enemy, that shee must hold her tongue and not make mention of the name of Lord. VVere this, or worse, the case of the Sion here with us: who of her sons but his eye must needs affect his heart unto a dolefull lamentation for and with her? But, whilst our eyes behold our teachers, and see the beauty of their feet that bring gladtydings: whilst we sit under our vines and fig-trees none making us afraid: Whilst Kings are nursing fathers to us, and Queenes our nursing mothers: as here 'tis thus with Sion yet, and somewhat better (adored be that grace from whence tis so) it cannot sinke into our thoughts but as her heart is filled with joy and mouth with laughter hereupon, so her complaints will find some fitter matter to spend themselves upon, most likely, that untoward frame of spirit that doth not duly prize and make a just improvement of those signall merities enjoyed by her.

S. 9.

I shall passe by their frontispeece—
 [The grosse implicite accommodation of the 3 of
 untruth in Malachy and 15 verse unto our times:
 pleading not and discharge the second parties claime
 guilty under upon the hearing only of one evidence
 such appa- more given in, in one halfe line in their
 rent misbe- last page. And thus it sayes, Little against
 haviour] any was spoke or done at the meeting.

But where is now the soft and tender
 Conscience that will not beare false wit-
 nesse, and dareth thus deliberately in the
 face of heaven and earth, and by so many
 bands (how few soever were the heads
 about composing right hearts for certaine
 herein being fewest of all) to cast up,
 in print, so vast a bill of venomd provo-
 cations into very ciphers? All was but
 litle, say they, but what that litle
 was it seemes they have more wit
 (at least) than tell. A litle only of
 their litle, Reader, thou mayst expect to
 heare anon. Meane while I would aske
 themselves. Is this the part of faithfull
 Historians; but no more of that: doth
 it become honest and upright Christia-
 uns, Sons of Sion, to pretend an exact
 Relation, for preventing false reports, with
 acouched

[Testim:]

pag. 4. l. 31,

32, 33.

acouched obligation on mens consciences, *at least their brethrens*, to credit none but theirs: and that too in a businesse of such moment wherein *all Authority* on one hand is concerned, and some private persons on the other, upon a tender point, *Reputation of the dearest kind, conscience, piety*, (what not?) and yet to be so grossly partiall to the eye of every Reader, as on their *owne behalfe* to put downe pence for pounds or better, and on *Authorities* neither pence nor pounds at all. Whom will not such proceedings put in mind of the people that made *lies their refuge*, and *under falsehood hid themselves*? Believe it 'tis the easiest taske after this rate to justify the wicked and condemne the righteous, *with abundant plausibility*, that may be thought on. Nere did the womb of Newgate deliver a *viler wretch* than by this method of procedure might die a *Martyr*, and leave the blackest brand of *Persecutor* on his most *upright judge*, that passed the sentence on him. Surely the 9th *Commandement* but well considered and awfully received, would have marred that *claims* that lyes so *fairely* now

now (or *fonely* rather) for *falsehood* in that paper.

§. 10.

(3)
[*Sedition*]

We are come at last unto the last *Pre-*
tender that is *Sedition*. To pronounce
it as the *Soule* that animates the whole,
would both prejudice the tryall, and looke
too like a passing ore those bounds then
set when first the Champions were
usherd in to play the prize. Let the
Reader only take that hint and pursue it
further at his owne discretion.

Not to insist upon the plagues they
threaten such as faithfully will serve the
Epist. 2. 8. state.

[*In vile
revilings
of Authority*
ry]

If *Scornes*, and *raylings*, *slanders* and *black
censures* upon *Authority* it selfe: if these
not cyphered but in words at length, not
single but in companies, not once but often-
times belched out may commence *Sediti-*
on: that *Paper* sure enough hath done all
its exercise, and is as well fitted for the
faculty as a *vagabond* for the *Stockes*.
What think ye where it saies the souldiers
had—Orders from *their Lord*—in the first
leaf: and one whom—*They call*—*M. Gen.*
Bridges, in the last? Tush this is nothing:
take

take it by *Whole Sale* (for tis not fit to be *retayled*) *Apostates, Persecutors, Traytors* (like Judas) and a *Sodomitish generation*, and this no further off than the *two Epistles* is the greeting which they give our Powers.

He that can find a fitter name than what I give this language, shall quickly have me his disciple; but whosoever thinketh their *dark* profession (at the close of all) against an actuall rising *then*, both reason enough for *seeking out another name*, and a sufficient security on their parts, for *keeping of the peace* must give me leave to enter my dissent. Most sure I am, the blessed *Saints of God* recorded in the holy *Scriptures* are not the *Patrons* of this ranting talke. No, we may learne from them *it* hath another father than that Spirit of holinesse, meeknesse and humility which lodged in their bosomes. If this be newes to any Reader, let him remember what their character is: who *Judg. 8. 2.* *despise dominions, speake evil of dignities,* *Pet. 2. 10.* *and resist the powers; whereto the margent* *Rom. 13. 1,* *will assist him. Let him withall consider* *2, 3. &c.* *sadly (oh that themselves would do it!) to whom that Prophecy holdeth out the finger which telleth us. In the last dayes*

2Tim. 3.1. *perilous times shall come: For men shall*
 2.3. &c. *be lovers of their owne selves— disobedient to*
parents—despisers of others that are good,
Traytors, heady, high-minded: and which
is the misery, all this under a forme of god-
linesse, but without the power: and much
more like it.

Believe it; all the paint and varnish in the world improved by the rarest *Artist* for setting of such a rate of carriage as *spirituall* and *divine*, will have alike successe (with every *wise and sober Christian*) to the greatest paines for washing white the *Ethiopians* skin, which is proverbially called *Labour in vaine*. No, No, with such a one, as their *complaining Testimony* cannot be taken for a *new Booke of Martyrs*: so neither is he able to shift of his saddest feares, that such a *spirit* as breathes there in will do its best to prove himselfe no *bastard* to his *Progenitors beyond the Seas*. Although it be his earnest suite at the throne of grace, that an *Almighty* hand may dispossesse it of its hold in gracious hearts, and plucking them as brands out of the burning, frustrate its hopes, and his owne feares together.

§. II.

By this time, Reader, (supposing now ⁽²⁾ [By a just Narrative of the Author touching—]) thou hast as little mind as I my self to meddle in these *Rivals* quarrell) thou art expecting a just *compendium* of that Affaire at *Abingdon*. And I must professe there is so little pleasure to me in the worke, that were I not herein (with out a complement) devoted to thy service, a meere review of what is past already would bid me supersede all further information. But, for thy sake, untill they please (who wrote upon the place, all passages worthy observation) to gratify their Country with so small a Curtesy as the making publique of their notes, I will attempt the pushing of the pikes to let thee share in part of that exact intelligence freely bestowed on me (then absent, as fell out, though often there, and alwaies living within six miles distance of the place) by persons, and my honoured freinds, of Piety and Prudence, Spectators of the Businesse.

Mr Pendarves, late pastour to the Adversaries of Infant-Baptisme in that Towne, having yeelded up the Ghost [Mr Pendarves his death]

some weekes before at *London*, and changed his many *quarrels* here for everlasting *peace* (I am so perswaded from that intimacy some yeares agoe betwixt us) in our fathers kingdome; after some hot debates twixt his surviving freinds about his *bodies* resting place on earth: was brought at last, by water (in a chest like those for sugar, fild up with sand, and lodged at a Grocers) there to deposit the *remaines of death*, where the *service of his life* had beene devoted. This brought of persons (of the same complexion with him in religious matters) out of their respect unto his memory, from *most parts* of the Nation, and some the *remotest*, a number of both sexes (both far and neere) very considerable.

(Knowne to
the state)

The State tooke *Item* of the inconveniencies the concourse of so great a people (where disaffection to our present peace apparently predominates) might start at such an opportunity, and prudently to prevent the worst, assigne eight troops of horse under command to *Major Generall Bridges* to take up quarters, at the very *Juncture*, in *Wallingford*: a *Towne* within the same County, and upon

On the same river, seven miles below the place forenamed.

All things prepared for the funerall, ^[And Buriall] and the company met on *Tuesday* the 30th ^[with--] of *September* —56 (the day unto that worke appointed) the *Corps*, with meete solemnity, in a *new burying place*, before a *Garden* (for such a one of late hath beene procured at the Townes West end, and in the *Oxestreete*: whether because they would not have *communion* *With us a live or dead*, or for what other reason I must be silent) is espoused to the grave. *That day*, saving what time attendance on this evening worke borrowed of necessity, was spent upon *Religious exercises*: severall, as thereunto drawne forth, taking their turnes in *praying* and in *speaking*. The *morrow* is as *yesterday* with them.

§. 12.

But tis sad to heare at *what a rate* ^[The companies] they deale with *God* and *Man*. The ^{strange and} burden of that whole demeanor rings ^{sad beha-} only, as a disingaged person will be apt ^{viour there} to thinke, of blowing the match that ^{at the meet-} should give fire unto the trayne layd ^{ting.} for

for enflaming heaven and earth against
our peace and powers.

There it was said (with gall enough)
The treacherous dealers have dealt very
treacherously: and I thinke none want
directions for the application. There
it was told the Lord that he had made Him
like to Cain (who slew his brother) a vagabond,
and one afraid where no feare is.

And to make sure the dullest Schollar
might understand the person aimed at,
it was added, therefore he sends after us;
Lord bring him downe, we will not give thee
rest untill thou answer us. There was
the Man that had face enough to say,
God never prospered our armies by land nor
sea since our rebellion against Jesus Christ,
and turning traytors to his kingdome: and,
to see the forehead! this notorious falsehood
(without a blush) spoke to the face of God
himselfe, with solemne notice taken of his
hand appearing in it, and farther hopes ex-
pressed that he would never make it better
with us for hereafter. Truly this takes
the lesse upon us unto admiration, since
sure enough, false witnesse is an evill hardly
of so deepe a dye as blood. And yet the
question being started there by one in
prayer, whether Gods people must be a
bloody

bloody people (in an active sense) was carry-
 ed by the same in the affirmative, who
 spake it with sufficient boldnesse. (what-
 ever others say unto the contrary) that
 they must be a Bloody People. To
 make which passage good (tis too too
 probable) the request was sent to heaven
 by him that beg'd importunately for a
 powring forth the spirits of Davids Soule
 diers on them, whereby their hands might
 be taught to war and fingers to fight, that
 when they had done all they might give
 the glory unto God. Which that it might
 not die as a faint desire in the very birth
 was midwif'd unto life & vigour by the
 greatest care, as of other hands; so of his
 especially, who in a large discourse drew
 forth a parallell betwixt Gods people's case
 with us, and Lots in Sodom, from Gen. 19.
 15. the text he spake 'on. Thence (if the
 Reader will accept a taste of what at large
 lies by me) he acquaints the people, that
 Gods people must not stay in the plaine, but
 up to the mountaines and undertake hard
 things: with more unto that purpose. The
 doctrine thus commended was cleared by
 removall of objections, as from the
 hardnesse of the dispensation, the improbabil-
 ity of accomplishing the designe, a trade, a
 family,

family, and relations to be attended, yea
 soule enjoyments within, besides outwards,
 liberty of Gods Ordinances, and such like:
 which all being put together (it was con-
 fessed) seeme to speake faire for sitting
 still and being quiet. But a wet finger
 wipes off all. For tis returned hereto,
 amongst ether things, that tis worse to stay
 in Babylon. Lot had got nothing by saying
 thus: a fiery dispensation tis, up then and
 be gone least flames ore take you. The call
 must be obeyed, though as Abram did, you
 goe you know not whither. Nothing that
 is deare must now be valued. Expect
 rubs in the way; a rugged dispensation tis.
 Friends, Relations, great ones of the
 Earth, will oppose, and oppresse you.
 But the worke is Gods, and he will prosper
 it. If this will not salve the soare: then
 the curse on Meroz for not submitting
 to the present dispensation in coming
 forth to helpe the Lord against the
 mighty; and menacings of Gods fury
 breaking out against that man, that out
 of feare, or a spirit of indifferency declines
 the worke, is brought in to inforce the
 Exhortation past all resistance. But
 for the dispensation talked of, he that
 would know what that may be, is soone
 informed

informed by attending only unto what that person spake thereof, who told the Major Generall upon his examination: *Though it had beene of the Lambe heretofore, yet now it was to be the dispensation of the Lyon.* *I had almost forgot to give you notice of his Revelation, who, in the peoples hearing, held the Almighty very hard in prayer on a speciall promise, made him before he came thither, to meete him there with speciall presence.

As for the dealing with the publique preachers of the Gospel at that meeting (to save their longing who perhaps desire thereof a litle intimation) let it be knowne in brieft, the Courtship there afforded them without distinction, Was, dumb dogs, members of Babylon, Antichristian priests, and the smoake of the bottomlesse pit. Save that he seemed a litle modestier, who was complaining that the waters of the Sanctuary did run foule, and scarcely one in a hundred of them is able to give a reason of the hope that is in them: till at the last he fauls so foule as to praye, downe with the Priests, without mercy unto any one at all among them.

Reader, me thinks, thou shouldest excuse me, if I have no farther mind to rake

take in such a kennell, tho it would be easy,
from the hands aforesaid, to acquaint thee
 with much more a kin to this, about both
praying down, & pulling down the Powers that
imprison Saints, about both *flat and frequent*
calling (SOME BODY) Rebell and Traytor,
 about *comparing souldiers unto Irish Rebels*,
 about *tearing flesh*; and such like dishes, ser-
 ved in, as common entertainment, within
 the compasse of that meeting.

S. 13.

[Signified
 to the M.
 Generall
 who-] Tidings hereof was quickly brought
 (for you must know there were that did
 by Order lye leaguer for exact intelli-
 gence) unto the Major Generall. Who,
 whether wisely to give them rope, or in ex-
 pectation of their voluntary separation,
 or (whereto for certaine reasons I rather
 do encline) upon misinformation given
 by a *leading person thereabouts*, forbears,
 notwithstanding this so just and full a
 provocation, the first and second dayes
 of their convention in so publique manner:
 for you must know that many of them
 on Saturday before first tooke the Towne.
 [Sends a
 party that-] On Thursday morning a party of some
 fifty horse commanded by a Lievetenant
 is

is dispatched with Orders to dissolve the meeting.

Upon their entrance the pleasure of the state was published to them, THAT THEY MUST DEPART UNTO THEIR SEVERALL HABITATIONS; those that are strangers that is; for Townesmen they are left unto their liberty.

This would not take upon them, though backed with importunities both of perswasions and intreaties.

Some had given out before, that they had put up requests to God they waited for returnes unto, & did not know how long they might be kept in expectation. But the common answer was by flat affronts to the Souldiers faces. A guard was set upon the house they met in, that they might not enter there. The multitude cut scores for that, and hurry to the market place. There in the Cryers Pulpit ^{[Under greatest patience and raile in wild confusion. Abundance and sing the Protector; and the Souldiers to their very teethes. There one cries out now Lord appeare, now or never for confounding of these thine and our Enemies. Another, we are not for Cromwells Kingdome,} they begin to pray and speake, or rather ^{[Under greatest patience and raile in wild confusion. Abundance and sing the Protector; and the Souldiers to their very teethes. There one cries out now Lord appeare, now or never for confounding of these thine and our Enemies. Another, we are not for Cromwells Kingdome,} rant and raile in wild confusion. Abundance and sing the Protector; and the Souldiers to their very teethes. There one cries out now Lord appeare, now or never for confounding of these thine and our Enemies. Another, we are not for Cromwells Kingdome,

dome, for Priests and Universities, but for the Kingdome of Christ. Whole armefuls more of Billingsgate flowers, far fetched indeede, but at the cheapeft rate were there put off that might be. The female sex meane while encouraging the Tumult leaders with their acclamation, Hold on ye Sons of Syon. One paffage more at leaft is worth your noting, I meane that mans Adventure, who in the market place calls for a figne from heauen in hearing of that great affembly, though alfo know 'twas with alike fucceffe to thofe that had no voyce, nor any answering, in the 18 of Kings the 18 and the 26. O the amazing patience of him that feeth fpiight and mifchiefe, which he can with eafe requite, and yet forbeareth!

[Dissolves
the mee-
ting.]

When at the laft their contempt and obftinacy was growne infuperable, either by request or by commands, the Souldiers were constrained with their owne hands to pull downe the fpeakers, and fo to make diuifion of them. But of all the mifchiefe done in fuch a tumult, at fuch refiftance, by Canes, and Swords (for the Guns it feemes were filent) whatever it were, I cannot learne unto this day, though

though I live so neare, and have often since been upon the quest among themselves and others, there and else where, who hath a wound to shew for that dayes work. The worst that ever I met with, and that was from themselves (for I will not willingly conceale a little worth the hearing) was that some body, who I know not, was slightly scratched upon the nose (as others tells me) by a Souldier in the drawing forth his sword: and another *individuum vagum* cut upon the hand.

This being over, the Major Generall enters with his whole Brigade of horse, and having called before himselfe, and cheifest officers the principall fomenters of that Seditious Businesse, assayes, not meerly by extreame civility, but freindly and affectionate tendernesse to reduce them to sobriety. But with what successe? None would acknowledge, as to owne, the present Government. Many, even boys, with heads uncovered would dispute it with him. And others would not engage for Peace, not knowing, as they said, how soone they might be called out to do the Lords work.

Upon the issue of this whole affayre [The issue
but only five of all that number (whereof all,
the wish)]

the common signall of a Mutiny [*they were all one*] was often given out) were committed unto custody (though since, I heare, released) for further answer to their misbehaviour. Yet what a *stirre* is made about it: much rather, at how *cheap a rate* a tumult of that nature was appeased, I think is worthy admiration. Reader; thou hast the *summe* and *substance* of what upon this subject came to my hands from persons, as I told thee of *unquestionable credit*: whereto (without the breach of modesty, I nothing doubt) I may and do professe a faithfull adherence on my parte from first to last. And if thou wantest yet some *fuller evidence* for ripening of thy Judgment on the issue of such strange behaviour, I thinke thou wilt not loose thy labour by consulting only *GENERATION WORK* Part I. especially pag. 23. 24. 110. compared with a *Sermon*, sometime preached in Abingdon, a short account whereof thou hast, in an Appendix to *Church-Rules for Abingdon*, published by the *Minister* there, who heard it preached without the least reply thereto unto this day, though long before *his* death, whose buriall did give life unto *The Tumult*. That the

Morall

[*Intima-
tion of the
Spring and
head there-
of.*]

Morall Law, for instance [*thou shalt not kill*] should vayne the bonnet to a [*dispensation meere*] calling unto blood! The Lord awaken soules and make them try before they trust.

Presuming now at last, thou art as weary as my selfe, having once, good Reader, but expostulated a little with *our discontented Brethren* I'le turne thee loose,

§. 14.

Sirs,

Will you vouchsafe to cast an eye (in- (P. 3.)
different) on a few lines, that do protest [*An Ex-*
(as farre as possibly their utmost intima- *postulation*
cy with their Masters mind can reach) *with our*
have nothing else before them but *your Brethren,*
reall service? An *almes* (me thinks) *so about*]
cheape, you should not grudge (so ma-
ny of you at the least as have not *sealed*
Indentures unto *sullen Passion*) an ear-
nest beggar, suppose him *freind*, or *other-*
wise.

What is it then that ayleth you to [*Their pre-*
make this noyse, and stirre you do? Why *sent in joy-*
cannot the Nations rest in peace all long *ments,*
of your disturbance? Who is the *Man and*]
that doth, or dares entrench upon your
priviledges,

priviledges, but at his perill, and on whom you may be righted, if you list to make complaint? Is not the seife same *scope*, and *elbow roome* allowed you in all *concernments*, as any the good people of the Nations whatsoever? What's any other *Lord* and *Master* of your faith, but whom your selves set up? Are not your *meetings* for doctrine and for practice left to your owne discretion? Can you complaine the *beames* of *supreame Power* light with a fairer and fuller influence on the *otherwise minded*, than those of your *perswasion*? Name the capacities for *Honour* or *Advantage* (or what you please that is worth the naming) whereto your *meere Profession* can give a non-suite to your claime. Do not all men see *many your freinds* (for we presume your selves do not think the severall merits of them all can mount so high) in *Court*, and *Camp*, in *Councill* and in *Country*, *Stars* of the *greater magnitude*?

§. 15.

[*Past Professions,*
compared] The *premises* are so above board in open view to all, that I am so little solicitous about your owne *concession* of them, as to
 be

be confident *very strangers* in our Israel [Past Pro-
 are apt to think the disease lyes not in *fessions,*
 perishing for want, but taking surfeit by *compared*]
excesse. Look back a little; how long is
 it since the world was made beleive farre
 lesse than this would have served your
 turne? Can your selves forget the time
wherein you bare in hand, might you but
 at the last reach but to liberty in Gods
 worship, you should sit downe as at your
 journeyes end? This, O this, the very
 darling of our hearts, and life of soules
 (the speech then went) would make a-
 mends and over measure to sighes and groanes,
 to prayers and teares, to coyne and blood
 adventured for it. And now the treasure
 is landed with Interest for its stay so long,
 and both injoyed, not yet to be conten-
 ted, nay to cry out *all's lost and ship wrack-*
ed, whom doth not this amaze? who can
 unriddle it? Say, yee had something (we
 know not of) to stop our mouthes with-
 all, will it serve to silence Providence al-
 so? What think ye, Sirs, when Egypt is
 left, the *wilderneffe* over, the Sea passed,
 the Egyptians dead upon the shoare, yea
 the land of promise viewed already, and
 ready to be entred on: if the people now
 (prompted by an unhappy faction) will

be complaining still, as if they were at *their bristles and lash*; if *Moses and Aaron*, the instruments of their deliverance, must be *kicked off with scorne* for all their service; if through their sides by *mutinous murmures* and *seditions practises* the face of heaven be flowered against, and the whole bundle of deare bought mercies quite unravelled to the very end of the bottome: what think ye if the Lord distast this course, and declare from heaven against the *Abettors* of it in a dreadfull posture? will such a doctrine learne us nothing in the Application? Could there be nothing said in their behalfe, who serve Christ Jesus in his Gospel publickly, but that you might adde farther to your present work of letting fly whole quivers of arrows, even bitter words, against them, without distinction, notwithstanding their bespeaking you in the Apostles language where is the blessednesse you (sometime) spake of? for I beare you record that, if it had been possible, you would have plucked out your eyes and given them us. Are we therefore become your Enemies because we tell you the truth? I say but that you might adde farther (oh most sad!) endeavours to fulfill the prophecy *John 16.2.* He that kill-
eth

eth you shall think he doth God service. Yet, Sirs, to raise your selves upon the ruins of your other Brethren (for these you will not take into the number) or both to fall as footstooles to a worse third, besides the riotous wasting such a stock of pretious mercies, and making all profession a hissing and a by-word unto scorers, cannot (me thinks) but be of dismall consideration to your owne retired thoughts. Whether the face of things now carrying on amongst you look not this way too wishly, who is it almost but can resolve it? oh that your selves would timely look to it!

§. 16.

For what you talke of (enough at random truly) *Old principles are apostatized from.* If humane frailties in your supposed Adversaries although our Rulers must have (hard measure!) no benefit of Clergy at your hands; if the blessing upon Sem and Japhet when Ham was cursed Gen. 9. be not at all regarded; if the Weapons of the Ancient Church (pretended to by none more then your selves in former daies) Prayers and Teares must

[Consideration of their Objections
1 Old principles de- parted from, and -]

be quite *throwne downe*, as never more to be taken up: yet at the least be coole a little, whilst I aske you, Will not *all principles* and engagements spoken of be easily (in your owne sense) resolved into this one, PROMOTING SIONS INTEREST? I am confident you do admit it. Then further, tell me, Is not *encouragement of Gods people in their worshiping of him according to their different light* (I appeale unto your selves, according to what you hitherto have spoke and wrote) *most eminently the life and soule of SIONS INTEREST*? I take this also granted. And I beseech you now, if taking breath a little, you put us to the prooffe that this *is as the apple of the eye* unto our present Governours, do ye not (bethink your selves) make question *whether fire be hot*, or which comes to one, *doubt of the Suns being up at noone*? All other principalls engaged to, from whence you say departure is made, when once you make the world acquainted with them (till when I hope your charity must excuse a non-attendance on them) if they prove such indeed as can *find their Register* amongst the rest of kin to Sion, I think, a private person may undertake either to shew them
swallowed

swallowed up as rivers in this Sea, or
(craving leave) in the States behalfe to
promise a seasonable *retrivement* of them.
Meane while 'twould well become us
private persons to look to our exemplar,
who made me Judge? and move within our
proper sphere, by minding of that worke
our calling doth cut out unto us.

§. 17.

And for the *tenour* of all your moanes,
Christs raigne is not regarded. For my
part I must tell you, it hath beene of
tentimes refreshment unto me (the ra-
ther I confesse for yours and some o-
ther angry peoples sakes) that I see just
cause, even at this day, to pronounce it
after David, *The Lord doth reigne let the
earth rejoyce, and the Isles bee glad thereof.*
As for the *visible kingdome* whereof you
are in travaile in the expectation; at
least you may be told, that *It* is of later
date, I meane as to your common taking
notice of it, than those *Engagements*
spoken of, as revolted from, and so were
not in view when they were entred. It
lies upon you therefore to acknowledge
the dealing is not faire to raise your level

[2 Christs
visible
Raigne neg-
lected]

for it on that ground: making complaint of being false (if I mistake not) to what was scarcely thought on, much lesse engaged to.

[Whereof
many god-
ly doubt,
&c]

Besides I hope, your selves allow that many eminent soules in grace, not cleare therein (although not simply contradicting it) are yet as heartily desirous as your selves both of their Masters exaltation and their owne most neare injoyment of him who, consequently, did it appeare his mind, could bid as welcome to it (though it may be to their costs in some respects) as others seeme to do; and therefore do not deserve such weight and measure at your hands or tongues as yet they find. But you may know it hath no litle influence on them to *suspende* about it, when, besides what ever may be said as to the season.

§. 18.

[Why]
(1)

First, tis as bright as day to them, that the desigoe wherewith the Gospell is filled up to the very top lookes at a *kingdome* not consisting in *meates* and *drinks*, in *worldly power* & *the like* (sufficiently pleasing doublelesse to the fleshy part) but of another

of another nature, *Righteousnesse*, and peace, and joy in the Holy Ghost. To make us *Kings* and *Priests*, not among men, but unto God; triumphers, through believing, ore *Hell*, and curse, and sin, not by a carnall weapon over all men else, though nere so godly, if not compliers with our perswasion.

And then remember, their Lord (according to the prophecy of him that he should not cry, nor lift up, nor cause his voyce to be heard in the street, as the mode of earthly Princes is) not only did refuse to be made a king on earth, but seemeth elsewhere to give the reason of it, *My kingdome is not of this world.* (2)

And it doth not yet appeare that ever he changed his mind.

Beside it is no doubt with them but that it was the *disciples weaknesse* (before the powring forth of the spirit on them) which they also had received by tradition from their Jewish fathers to expect *Messiah's reigning in an earthly kingdome.* (3)

Adde hereto, that the prooffe [*of such a kingdome*] is borrowed onely from *darer prophecies*, and *obscurer passages*, in the booke of God, not written with that

Sun-beame the other is, wherewith their hearts are taken up. And it is worth your heeding, that as tis *past excuse* in them, who wretchedly sport the Scriptures into a very *Allegory*, so they must beare their blame, who in the prophecies thereof will looke no further than the *earthy side* of promised mercies. The *Holy Ghost* so cloathing spirituall blessings then (as likely most to take on children) in the Churches *non-age*, yet when she is growne up in *Gospell daies* would have her understand them in the sense he meant them. And therefore *more than once* we find such prophecies of the *old Testament* as seeme to speake of glory and advantage to the *outward*, yet in the *New*, interpreted by *himselfe*, of those belonging to the *inward man*.

- (5) And *lastly*, their great experience of small advantage by injoying so the world at will unto the spirituall part (the reason why so many good words in the booke of God we find bestowed on afflictions) and sad observations of their unhappy fate (through an apparent hand of God therein) who in an over hot pursuit of an *earthly kingdome*, quite lose (so it falls out) the way unto the *heavenly*: witnesse the former story.

These

These things cast up together are thought by some to come to somewhat, that may make a *sober Christian* pause upon the businesse.

§. 19.

But, put the case 'twere past all questi-
on that such a kingdome should some-
times be. May we the while do evill
that good may come upon it? Or needeth the *Lord Iesus* our lye unto
his glory? Or do ye thinke, (and I be-
seech you to be serious in it,) it is his
mind we should pull downe *HIS*
WRITTEN LAWS IN
SCRIPTURE, to set up a
kingdome so darkely written there, as next
to not at all? That nothing lesse than
this waylaies you in the road, you travaile,
was seene before, and I therefore hope
you neede no *Monitor* afresh. If my
words will not take upon you, at least let
the *Apostles* have their errand with
you. We beseech you *BRETHREN*
study to be quiet, doing your owne businesse.
Beware of suffering as evill doers, or,
which is all one, as busy bodies in other mens
affaires, perswade your selves, 'twere
much

[If granta-
ted not by
Sin to be
promoted,
there-
fore—]

[They are
Exhorted]

much more happy with us, would we all make conscience more to tend the duties of those Places wherein we are, than quarrell by our carriage even at Providence for placing us unto such duties. Come, Sirs, lets never pawne the publique peace, the comfort of our soules, the credit of our dearest Lord, for satisfaction to a discontented humour; which, when it hath devoured them all, will ne're be full, whilst we have flesh to feede it. My heart doth give me, that if many of you did but see unto the end that way, you enter now so boldly on, doth lead, 'twould make your soules ride post, with switch and spurre, craving all helpe of heaven and earth, untill you were got out againe. Remember, Sirs, it is not usuall for men at once to arrive at the very worst. No, our malignant Enemy Satan leads by steps: but when tis downe a steepe tis hard recovering; for him especially that is far gone. One evill spirit once bad welcome makes roome with ease and speede for seven other worser than himselfe. Who hath not heard that litle boyes creep in at windowes to open doores for bigger theeves? Why do we not lay to heart how great a matter

matter a little fire kindleth?

Sirs, be intreated in the bowels of *Jesus Christ*, to stoop betimes to *Solomons* counsell: let thine eye looke right on, and thine eyelids strait before thee, Ponder the path of thy feet and let thy waies be stablin shed.

S. 20.

May the Lord arise to favour Sion and repaire those saddest gaping breaches, *Ignorance and error with the want of* [The Lord intreated]

Christian love on every hand have either made upon her or do keepe open in her; and turne unto his people a pure language, that with one consent his Name be called on amongst them, and no rest given him till he make *Jerusalem* the praise of all the the earth. And

May the same Lord in mercy rescue the honest upright soules amongst you, not yet acquainted with the depths of Satan, from that unhappy snare of being longer made the staulking horse unto the *Jesuiticall*, and *Satanicall* designe of those, who prostitute Religion, Conscience, (what not?) for homage to their accursed *IDOLS*, *ADVANTAGE*, and *AMBITION*. This

[The whole
concluded.]

This is the Authors fervent prayer
for Her and you: a freind (how ere you
take him) affectionate unto Boib; and
whose soule desireth ever to be found
in doing nothing against the TRUTH,
but for it.

Hinton, Berks.

December 26. 1656.

W. Hughes.

FINIS.



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